

The American Friend



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New Series
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SHRINE AT LIVINGSTONE'S BIRTHPLACE

A movement to acquire the birthplace of David Livingstone on the banks of the Clyde at Blantyre, not far from Glasgow, and to make it a shrine and center of missionary education and inspiration has been organized in Scotland, and is spreading throughout the Christian world. Near the early home of Livingstone there still stands the school where he received the rudiments of education and the cotton mill where at the age of ten he made intimate acquaintance with hard work. Circumstances have made it possible to purchase now the house where he was reared and the adjoining wooded park and riverbank where he played as a boy. It is proposed to restore the house to its original state and make some necessary changes in it and the house adjoining to form a home for personal relics of Livingstone. Another exhibit in which the missionary and geographic societies are to cooperate will show the vast developments in Africa which followed Livingstone's discoveries and labors. For the purchase and repair of the property about \$35,000 is required; and an endowment of about \$25,000 is considered necessary for maintenance. It is believed that American Christians—especially those with missionary fervor—will want to make some contribution, be it large or small, to this fund. James MacGregor Hart, of 142 St. Vincent Street, Glasgow, is treasurer of the "Scottish Mission Memorial to David Livingstone" which has been formed to promote this worthy undertaking.

REFERENCE BUREAU FOR MIGRATING PEOPLE

One of the established pieces of work under the general direction of the Committee on New Americans of the Home Missions Council and Council of Women for Home Missions is the work of the Bureau of Reference for Migrating People supervised by Mr. R. E. Cole. During the year December 31, 1926—December 31, 1927, 11,454 names of newcomers were distributed

to ministers of various denominations, as follows: Lutheran, 61 per cent; Episcopal, 17 per cent; Presbyterian, 9 per cent; Methodist, 5 per cent; Congregational, 4 per cent; Baptist, 1 per cent; Disciples, 1 per cent; Evangelical, Reformed, Brethren, Eastern Orthodox and Others, 2 per cent. The percentage of names sent to the Lutheran and Episcopalian Churches can be accounted for by the large numbers from Great Britain on the one hand, and from countries where the Lutheran Church is the State Church on the other. It has been impossible to secure the listing of church preferences, so that names have had to be treated on the basis of presumptive church connection rather than on the basis of actual church connection. Of the total of names sent out to ministers replies were received from 30 per cent; 23 per cent of the replies reported favorable contacts; about 7 per cent of the replies stated that because of wrong address, moving, inability to locate, etc., no contacts were possible. A change in the work of the Bureau is occasioned by the fact that over 75 per cent of all immigrants arriving at the port of New York go to their destinations from the docks rather than from Ellis Island. The Committee has approved of securing a conference of port chaplains, to be held at a central point in Europe during the next year. It is hoped that by securing larger co-operation our service to immigrants may be improved.

OUR COLLEGE CAMPUSES NOT SODOMS

Smith College alumnae publicly protest against lurid descriptions of the Northampton campus as a "hotbed of radicalism, atheism and immorality" and as living under a "reign of terror." It is a situation with which Miriam Van Waters deals in her book, "Parents on Probation," in which she blames the older generation for too easily accepting "vague rumors of scandal about young people." The author cites the case of one community where irresponsible gossip was responsible for the popularly accepted legend that 70 per cent of the boys and girls at high school drank and that immorality was rampant. After three weeks of thorough investigation and several court hearings, the facts were established. Out of a school population of 2,000 it emerged that half a dozen young people kept late hours, a few boys and girls occasionally drank and smoked, many "petted," and three girls had run away from home. All the ugly stories of habitual drunkenness and wild living were "utterly without foundation." It was shown that many boys and girls had boasted of and confessed to "experiences" that were entirely imaginary. Parents need not always wait for official investigations and court inquiries to appraise the merits of the "flaming youth" tradition. The elder generation has its own knowledge of life to go by.—*New York Times*, Feb. 8, 1928.

VOTERS' CAMPAIGN INFORMATION SERVICE

A series of radio programs for Tuesdays in April arranged by the National League of Women Voters and the National Broadcasting Company are being given from twenty-four of the Red Network stations from 7 to 7:30 p. m., Eastern Standard Time. Merle Thorpe, Senator Arthur Capper and Bruce Bliven were the speakers for April 10, and on the 17th talks will be given on What Congress is Doing, conducted by Charles G. Ross. The Farm Problem—A Symposium is announced for April 24. The American Library Association contributes brief book lists on the Voters' Service topics which listeners-in will find at their local libraries. The League "is keenly desirous of gaining the interest of the readers of the religious press because of their sincere and conscientious attitude toward the duties of citizenship." It has met a most cordial response to these non-partisan programs giving all sides of public questions to the fore in the presidential campaign. This service was inaugurated early in January and is becoming increasingly popular.

Sixteen Satisfied Friends

received a check on March 1. The checks were in payment of interest due on the Annuity Bonds held by these Friends.

Every six months similar checks go to these investors who have recognized in the Annuity Plan of the Foreign Mission Board an opportunity to help in furthering the Kingdom of God among men.

For particulars, write to the

**AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS**

101 South Eighth Street
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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Our Christian Task

WE must, as interpreters of Christ, be forever done with gunboat Christianity and with aeroplane-bombing Christianity, and with poison-gas Christianity. We must either stop talking about Christ's ideals of life, or go on talking about them in both word and deed in the fell-clutch of hard facts that may spell death to us as he did and they did in whose train we went to follow. There is no other way to build a Christlike world—no other way except to be Christlike. We must meet this secular world—its prosperity, its smugness, its hardboiled philosophy, its utilitarian aims—with a settled conviction that we are going all the way through with Christ and with a burning passion to be like him in life and spirit.

The next important thing—though a long distance next—will be our message. The petty aspects, the futile controversies, the outworn survivals, must fall into the background or into the discard altogether, and we must focus on the everlasting substance, the eternal verities by which men live. We shall, I hope, keep our denominational families, for we can live our lives best and do our work most effectively in church-groups where our natural gifts and aptitudes are met and expanded, but we shall not, if we are wise, make these denominations sacred compartments, divisive fences, rival armies of the Lord, little aristocratic arks of salvation by which God's "peculiar people" have their eternal safety guaranteed. When we turn to the eternal verities by which the deepest life of man is fed, they are few in number, and they are simple, vital truths, that find the individual at whatever level of culture he may have attained.

"One of the darkest notes of our time is the seeming futility of a material system. One of the severest burdens men bear today is "the heavy and the weary weight of all this unintelligible world." Life interpreted in purely secular terms looks meaningless and devoid of purpose. On just this point the gospel strikes its clearest note. It brings a vision of relief. It declares that a universe which has a person like Christ in it cannot be through and through clanking matter. A love stronger than death triumphed in him. Gentleness, tenderness, forgiveness, sacrifice, peace beyond understanding, and joy in the face of pain, defeat and death were controlling forces of his life. They are traits of the spirit, not masses of matter in motion. Here as nowhere else another world has broken in on this material system. Someone has come who could not possibly be a product of a universe of atoms and physical energies. I do not care for the moment whether we call him a "mutation" or a "miracle," it is enough for me that someone came into the course of history and revealed in a personal life spiritual realities of a most extraordinary type.

We are confronted all the time with the blunder and

sin, the chaos and confusion of human life. We are only too familiar with man the failure. Every newspaper in its headlines shouts at us with a megaphone that miserable thing that man can become, and everywhere we can see the black splotches of his spilled ink. Sometimes we can hardly stand the world as it flies by us in its mad rush for stupid and sordid ends. Once more we need a vision of relief. And Christ brings it to us. We see in him what life can become when it is interpenetrated with inspiration, consecration, enthusiasm and love. He reveals man as truly and completely as he reveals God.

It is the fashion at the present moment to underestimate the work and value of organized Christianity. Every institution which reveals defects is cried down today and belittled, even when not subjected to a "revolt"; and there is no question that the church has its quota of "defects."

With all its benighted antiquities, its stock of shopworn and second-hand goods, and its large proportion of timorous members and leaders, the church nevertheless is the most august and spiritual, effective body of persons on this planet. It has been in every century of its history, including the present one, an extraordinarily creative and transforming force. There are more saints in the world today than in any other century in history. There are more happy Christian homes than ever before. There are more persons, too, who live and work inspired by the consciousness of the real presence of Christ in their lives. In short, the continued life of Christ, relived in and through men and women, is a more impressive fact today than at any other time since Pentecost. The communion and procession of the Spirit are not words in a creed; they are demonstrated in every land and in almost every township of Christendom. If there is anything certain in this world it is that Christ is raised from the dead and is living now in myriads of triumphant and radiant lives.

There has always been a tendency, a side-current, in Christian circles to postpone the Kingdom of God to some distant crisis. Sometimes it is the crisis of death. Sometimes it is the crisis of a "second coming" of Christ. Here again we need a vision of relief. Death, no doubt, will be an event of first importance to each one of us and it will have its own revelation to make to us. Second comings have been expected in every century since Christ but they have not so far occurred as expected. It is wiser meantime to focus attention upon one point which Christ made perfectly clear and which is capable of laboratory demonstration. He declared that the Kingdom of God was something that could be realized in men. It is a kingdom that "comes on earth" as fast and as far as God's will is done here.

RUFUS M. JONES.

Toward the Shore Ahead

BY L. WILLARD REYNOLDS

THE story is told by Henry Ward Beecher how once, when he was a lad, he undertook to swim across the Charles River. He got half way across it, when some strange sensation, arising from a boy's morbid fear of cramping, took possession of him. It was a great feat to swim across, but in a panic he turned back, forgetting that it was just as far to one side as to the other. He never did accomplish what he failed to do that day. His adventure fizzled.

Our great adventure of Christian Missions is today in mid-stream. The other shore seems much farther than we thought. The current has been swift and we are at least a bit winded. Shall we turn back?

With a fine enthusiasm we plunged into this great enterprise. Not since William Carey have thoughtful Christians dared deny God's commission to "go into all the world." On a wet day under a haystack the missionary fire blazed forth when Samuel Mills and his four companions reached the conviction, "We can do it if we will." Their achievements were remarkable. One hundred years before the World War the first American missionaries were sent out, and two Boards of Foreign Missions were formed. Eventually this spirit kindled in our own Society again, and our Friendly apostles of Christ went out and pioneered in Africa, China, Cuba, Jamaica, Palestine, Japan, Mexico, Central America, Alaska, and elsewhere. Churches were built, schools were set up, hospitals and medical service were provided, workers increased, friendships were made, converts were won. We have had a just pride in our Kingdom investments around the world. Sometimes we did not keep informed about them as we should, but we *believed* in them. That war cry of the last generation stirred us—"The Evangelization of the World in This Generation."

But now a doubt, a fear has crept in. The other bank of the river seemed to be getting farther away. The recent great gathering of Christian youth at Detroit seriously considered, "Is it worth while to go on?" We know now that "evangelization of the world" is more than "telling" the world about Christ. As Sherwood Eddy pointed out, what it requires is not "a Paul Revere's Ride across the world." Our task now is the "Christianization" of the world, and we haven't screwed up our courage enough yet to add "in this generation." As our world grows smaller, it grows bigger. What from a distance appeared to be a level plain leading to the Kingdom of God, now is seen to be a ragged wilderness where we must *prepare* the highway of our God. We have to Christianize, to permeate with the principles of Jesus and the spirit of Jesus all social relations and institutions. It is to strive for the thing we pray for when we pray, "Thy Kingdom come, Thy will be done in earth as it is in Heaven."

We are becoming aware of great areas of paganism in our own country. The war laid bare a fearful rottenness in the foundations of our so-called Christian society. It once was the Christians who asked, "Why did the heathen rage?" Now the "heathens" ask, "Why do the Christians rage?" It is not surprising that some begin to say that if we are so bad, surely we do not have much religion to export; that we had better look to our own condition first.

Let us consider, however, that the Kingdom of God is as a grain of mustard seed which grows into a great herb. But it does not grow all of its roots first, and then the stem, and then the branches, and then the leaves. The top-most leaf and the bottom-most root share alike in the common life. Jesus did not camp at Nazareth until his neighbors all believed in him. In fact their unbelief forced him away. The Gospel is Good News wherever there is one to tell it and one to hear it.

Again, we begin to realize some of the distressing effects of civilized commercialism, vice, and disease which have stalked in the steps of the missionary. Sometimes it would seem as if the evil

more than balanced the good. One African chief summed it up thus: "Before the white man came we had our land and no Bible; now we have the Bible and no land." Therefore some fly to the conclusion that the missionary is to blame and our program wrong.

It is the ungodly heathenism in our society that is to blame. Its blighting influence cannot be segregated. It spreads like smallpox. Of all our national achievements, our missionary enterprise most nearly expresses our Christian purpose and ideals. We boast of our science and inventions, but we blush that we used them to make orphans and widows. Imperfect as they have been, our missions remain a monument to our altruism, our good will, our devotion to God and his Kingdom. Our missionaries have been and are a leaven of sanity, making for understanding and peace and justice. They have come nearer to the Christ spirit and its demonstration than any other group we know. Think of the pioneer work of William Carey, founder of modern missions! He engaged in the manufacture of indigo, made the best type and paper in India, published a newspaper, laid out an experimental garden, and founded the "Agricultural and Horticultural Society in India." He began movements for care of lepers, abolition of widow burning and infanticide, and the abatement of other social evils.

Another cause of waning zeal on the part of some lies in the swarming new adventures bidding for support and assistance. Everywhere we hear of youth movements, peace movements, labor movements, educational movements, church movements, health movements. We have programs for Christianizing industry, race-relations, international relations for prevention of crime, promotion of Prohibition, etc., etc. Where is the place for our Mission program in all this welter of well-doing? Is it to be crowded out?

We think not! Rather, let us call all such sincere efforts missionary. Thank God that conditions at home are being tackled. The higher the source, the higher the fountain. Welcome the time when our missionaries can point with joy to our spiritual as well as to our material achievements. These varied interests and concerns, very many of them, are indeed laboratory experiments and tests in applied Christianity which may discover great values for the world. The thing is to *keep alive our sense of obligation to share with the world*. Without this spirit our gains will be loss. Here is America's peril today. We possess one-third of the wealth of the world, and nearly half its gold supply. We have wealth and power. We have education and culture. But without a sense of moral and social responsibility, the sharing spirit, it may well turn out to be the curse of the Midas touch.

Who would advocate abandoning our mission work? That would be to repudiate Christ. The call is for more, not less. Contacts between nations and cultures must increase. That means tension and strain will be more frequent and severe. That means there must be more understanding, more good will, more sharing. And that means more of the religion of Jesus.

Friends of the Five Years Meeting have planted, nurtured, and developed successfully going-concerns on five foreign fields. One of these, Cuba, is about ready to assume her own responsibilities. The others have not yet reached that stage. But they are growing; their work is growing. Their schools must accommodate ever increasing numbers, and meet ever higher scholastic requirements. It is up to us to take stock of this situation and finish what we have begun in a manner that will deserve our Lord's "Well done." These specific undertakings are not interminable. We may and do look forward to the day when they too can stand "on their own" and in turn become new centers of radiation of the spirit of giving in the name of Jesus. We have been spending for this extension work about one dollar per member per year. This is the great work of the church—to bring all men and all their interests under the sway of Christ. Says Cavert, "We believe in missions because we

believe in a missionary God." Our local churches are not only the supporters of the mission *work*, they are the supporters of the mission *spirit*.

It really looks farther to the shore behind us than to the good land ahead. Let's go on and finish what we and those who came before us have thus far so nobly advanced.

Lynnville, Iowa.

Meaning of the Cross

BY CHARLES M. WOODMAN

(Substance of a Sermon Preached April 1)

THE time draws near the death of Christ. The Christian world is following through the events of the Passion Week in our Master's life. Let me ask you to go over again these events; to ponder again their significance; to find what bearing they have on our lives.

The cross of Christ is the pivot around which the whole Christian system of thought moves. It is the dynamic for the highest type of Christian action. The missionary and the martyr have found here their inspiration. Consider, if you will, that one-fourth of the space in the gospel stories is devoted to the events of the Passion Week. Consider that the theme of early apostolic preaching is Christ crucified and risen. Consider that Christian theology has been so concerned with the meaning of the cross that practically every century has been marked with a different theory of the atonement.

We look back upon these various theories and understand that all of them are inadequate to compass the meaning of that death as it touches and meets human needs. Consider that some have given to the cross the value of the charm; for them it possesses talismanic power. The sign of the cross itself is regarded as having keeping value. Consider that churches and cathedrals have been erected in the form of a cross; the cross stands on the top of church spires; the cross is a necklace or a watch-charm; the cross is the theme of the greatest church hymns.

The question for us is this: Where lies the value of the cross for our generation? Surely not in charm or talisman; not in outward sign; not in theory couched in the language of the past or even the present generation. What is the connecting link between the death on the cross of one Jesus of Nazareth and the man living in this hour of the world's history?

Can we say today as did the Apostle, "I am crucified with Christ." The answer to this question must be found in the realm of man's moral life—in the range of motives that stimulate action. In all the lists of motives that prompt human conduct, the word "sacrifice" is the only one in which the cross can rest. The cross is an outward expression of the moral quality of sacrifice. The word and the experience it stands for are as old as the altar of Abel and as universal as mother love. The cross of Christ on Calvary is the outward historical sign of the sacrificial love of deity. Wherever sacrifice rises to the surface in human life there again is erected another cross to bear witness once more to the eternal truth that God so loved the world that he gave his only Son.

On such a background as that we do well to pause and consider how adroitly we are mapping our paths today so as to go around all these steep sacrificial roads. We are living in a self-complacent, easy-going, pleasure-loving age. During the war period there were millions who willingly offered their lives, there were other millions who were compelled to give their lives and still others who gave up sugar and wheat and said they were doing their bit. Now all has changed. The vast majority of these millions still living and many others are eliminating the word "sacrifice" from their vocabulary and the spirit of sacrifice from their conduct.

"Sacrifice" is a word with which to conjure. It falls easily off the tongue but apparently it doesn't mix easily in the conduct of this happy-go-lucky age. Sacrifice looks for a city that hath foundations whose builder and maker is God. There is only one

road to that city. It is the *via dolorosa*, the way of the cross, the path of sacrifice. The city of God, the new Jerusalem is described as having three gates on each of its four sides. In these days of our great breadth of view we are saying that these 12 gates stand for any one of the many approaches to God which men are seeking. We may approach the city from any angle, but let it be understood that they only will reach it who walk the way of sacrifice and that is the way of the cross.

In order to show how sacrifice is the underlying fact of the cross of Christ, consider that if Jesus had been stoned to death a stone would have been the Christian symbol; if Jesus had been burned at the stake, a fagot would have been the Christian symbol; if Jesus had died at the hands of the executioner, an ax would have been the Christian symbol. The fortunes of coincidence of the Roman methods of punishment, namely, crucifixion determined our Christian symbolism; but the fact of carrying the divine program away through to death is the sacrificial principle of life which remains eternally the same.

Sacrifice is the doorway into the palace of God's presence. Sacrifice is the key that opens the door to God's treasurehouse of the fullness of self. Self-forgetful sacrifice in you and me is the only seed bed for the flowers of neighborly, family and world brotherhood. There are three levels of human conduct: the level of self, the level of service and the level of sacrifice. The highest level is reached so seldom by the average of mankind that it falls almost into the group of the Matterhorns and the Jungfraus of the mountains of the world.

"The tumult and the shouting die,
The captains and the kings depart,
Still stands thy ancient sacrifice—
An humble and a contrite heart."

The meaning of the cross for us is found in our understanding and living in the spirit of self-sacrificing love. E. Stanley Jones in his recent book, "Christ at the Round Table," has a very significant chapter to which he gives the title "Almost." "India," he says, "almost gives us that word of spiritual experience we so greatly crave, but just misses it." This author says that Gandhi came near being the outstanding prophet of this age. He feels that he is a dwindling moral figure of today; that he is a tragic case of "Almost." One looks out over Christianity in this solemn hour of the world's life and seriously asks the question, "Is Christianity also a tragic case of 'Almost?'"

While we seek the answer of this question, we stand gazing today at the cross of Christ. On either side of him on calvary there was a cross. On them hung two thieves. In the text is the great verse of the Apostle Paul in which he says, "Far be it from me to glory save in the cross of our Lord Jesus Christ through which the world hath been crucified unto me and I unto the world." There are three crosses, the cross of Christ at the center, the cross of the world on one side which "hath been crucified unto me," and the cross of myself on the other side which "has been crucified unto the world." Contemplating the ancient calvary and this modern spirit of self-sacrificing love, we enter reverently into the Passion Week of our Lord.

A Livingstone of Amazonia

BY W. IRVING KELSEY

WE have had as our guest for a few days the man who knows more about the native Indian tribes of the Amazon region than any other person. He has classified and published a list of 350 Indian dialects and prepared grammars and lexicons for eighteen. Some years he has travelled 5,000 miles by steamer, canoe and on foot in his exploring expeditions. He carries a scar at the outer edge of his left eye where an Indian arrow grazed him. A dislocated arm and three broken ribs were the result of the capsizing of his boat in a rapids. Once he carried a sick companion and luggage for eleven days, making about two miles per day. A prominent manufacturer paid for a de-luxe passage of this missionary from England to the United States

for a fifteen minute interview in regard to the location of a rubber plantation in the Amazon region. He is a graduate in anthropology from the University of London, a fellow of the Royal Geographic Society, a contributor to scientific journals in Europe and America, author of a number of scientific treatises on the native races of South America, and representative of the Royal Ontario Museum. He is at present organizing social and religious surveys of all countries in South America for the World Dominion Press.

My first question was as to whether he was connected with the Quaker Grubbs of Ireland. "Oh yes," he replied, "they are all my relatives." His own father was a church of England clergyman. He himself does not belong to any denomination but says that he passes for a Quaker. He served in the British Navy during the war on a destroyer, was soundly converted on a visit home just before the Armistice and after serving as special lecturer on anthropology in McGill University, Montreal, came out to South America as a representative of the Worldwide Evangelization Crusade. He is superintendent of the Heart of Amazonia Mission with headquarters at Manaos, a city of 50,000 inhabitants, a thousand miles up the Amazon.

On inquiry about his conversion I found that he was home on a short leave. His brother, who was an earnest Christian and is now a missionary in Africa, invited him to go to mid-week prayer meeting. They had been playing tennis together and he did not have the heart to refuse. During the service an humble workingman got down on his knees and prayed for him by name that he might be converted. This son of an aristocratic family was offended and got up and walked out. He went to a theatre to calm his feelings, but left between acts. That night he seemed to have a vision of the crucified Christ. It was so real that he felt he could almost touch the cross. He later found that three members of his family had each been praying separately that night for his conversion.

The missionaries of this mission are mostly of the artisan class and are doing pioneer work among naked savages, people of the stone age. These savages will spend as much as two months in felling a big tree with a crude, handleless stone axe. Fire and water are used in the process, the latter to soften the wood. Fire is made by rubbing two sticks together. Of the 6,000,000 Indians of South America, there are probably less than half a million of these uncivilized tribes of the Amazon and they are fast disappearing. The traders call them "birchos" or vermin and treat them accordingly. One tribe, the Muras, who controlled a thousand miles of the Amazon, finally made peace with some Dominican missionaries in 1853. Now only about 400 are left. Venereal diseases and cancer are unknown among these people till they come in contact with civilization. The favorite method used by the traders for their extermination is to send among them those contaminated with smallpox or measles, diseases which are very fatal to primitive tribes. Mr. Grubb's life has been attempted twice by one of these traders. The missionary is the protector of the Indians, shielding them from the cupidity of these representatives of civilization.

On a recent visit to Buenos Aires he was introduced to an American, who was seeking work in the Y. M. C. A. He at once recognized the name as that of a notorious rubber trader of Eastern Bolivia some ten years or more ago. He invited him to lunch. Having been introduced to the stranger as an explorer, they were soon on familiar terms, conversing about rubber and Indians, "What did you shoot them for?" asked Grubb, "For three," replied the stranger. Which in the vernacular of the rubber country meant, for how much short of the prescribed amount, say sixty kilos, do you shoot an Indian. The shortage for which different traders will shoot an Indian varies from two to six kilos. A trader will claim as his own all the Indians in a certain region just as he will claim the game, and he compels these wild savages, who have no means of weighing, to bring in a certain amount of crude rubber at stated intervals: "And how many do you suppose you have killed?" "Somewhere between one and two thousand." Mr. Grubb predicts either the extermination of these uncivilized tribes or the worse

fate of their falling into the hands of the traders within ten years. Could darkest Africa in the time of Livingstone present a more tragic picture? Some of the governments involved are taking steps to abate these evils, but they are feeble efforts in the face of the difficulties involved, as some of the territory is as yet unexplored and far from the seats of government. A letter just received from one of his stations states that the population has been reduced from thirteen to five hundred by an epidemic of the gripe.

In this vast area of two and a half million square miles there are between 350 and 400 tribes, the largest containing some 30,000 but most of them being small groups of only a few hundred or even less. Some tribes have entirely disappeared. A curious phenomenon is that some tribes living thousands of miles apart speak the same language. Some are so primitive that they do not understand the art of planting, and will watch the process with childlike simplicity and then steal around later to dig up the good seed or tuber which the white man has been so foolish as to waste.

Mr. Grubb, whose full name is Kenneth G. Grubb, F. R. G. S., has an independent income and is himself a heavy contributor to the enterprise. The missionaries receive on the average only about \$350 each per year, and the doctor endeavors to live as economically as any of them, although cost of living varies greatly in different parts. His wife is at present in Rio and a nine months old son in England. When I first met him he was inquiring for a second class hotel. Here is the spirit of the pioneer, one who is dedicating all of his many talents to the blazing of new trails for the messengers of the Kingdom, another Livingstone who is penetrating Darkest America.

1069 Mercedes,
Montevideo, Uruguay.

The Averted Wreck

BY FLOYD GIFFORD WELCH

Through tempest seas, the little bark
Had floundered two long days,
Mid surf that shook her, stem and stern
And wrenched at bolts and stays;
The tired crew, their efforts vain,
Had lost all hope to save;
Prepared the yawl to help themselves—
Leave her to a wat'ry grave.

The captain roused from fitful sleep
Came from his cabin, then
Took the wheel from the pilot's palsied hand
And thus addressed his men:
"Bo's'n, pipe all hands to quarters again!
She needs every man of the crew!
I've sailed this ship in many a storm,
And I know just what she'll do!

"Reef the main-sheet, leave the fo'mast bare;
Set the jib and steady her nose;
Stand by 'er mates, she'll weather this wind,
No matter how it blows."
The crew encouraged, worked with vim
All night till dawn of day,
And when the rose tints warmed the East
Rode into a placid bay.

L'ENVOI

There are many storm-tossed souls today,
That are sadly in need of you;
Encourage and captain them with your help—
Don't fail like the faltering crew.

ARE PREPARED TO PAY THE PRICE

British Friends Missionaries in China Issue Statement on Use of Armed Force

From the minutes of the Friends Service Council, London, recently received by the American Friends Service Committee, we read this remarkable statement of the attitude of their missionaries in China to armed protection:

Recent events in China have raised acutely the question of the relation of missionaries to the policy and acts of their Government. There is wide misunderstanding or misrepresentation among the Chinese as to the underlying motive of missionary work, which is frequently spoken of in China as an "advance agent of imperialism." Even within the circle of those intimately acquainted with missionaries, there is often the feeling that in the last report the latter are depending for their presence and safety in China not on the goodwill of the Chinese people, but on armed forces of their own nation.

The fact that British Missionaries do not cease to be loyal British subjects, with the reciprocal obligations thereby implied, and that their status is necessarily associated with that of a greater number of their fellow-nationals, makes it difficult for their problems to receive entirely separate treatment. In the case of the Society of Friends, however, any association with the use of armed force is at variance with our historic and fundamental principles and inconsistent with the message we are endeavoring to share with the Chinese.

Friends, commonly called Quakers, are probably best known to the world at large on the score of their pacifist principles. They have always maintained a testimony against war and the upholding of national interests by armed force. Members of the Society have accordingly, on many occasions throughout its history, including the late war, refused military or naval service. This stand is based upon the conviction that war, even in apparently righteous causes, is irreconcilable with a regard for the immanence of God in human personality, and inconsistent with the way of life which Jesus taught and practised. As his followers, therefore, we cannot take part in war; and it follows also that we cannot desire that others should take up arms in our defense, preferring that our persons or goods should suffer, if need be, rather than that we should deny the way of Love, which we believe to be right, and ultimately more potent than the way of force. While saying this we respect the sincerity of many who differ from us.

In the stand we feel called upon to take in this question we have no desire to embarrass our Government in any way; our Society has contributed by its service during and after the Great War and at

other times, to that international understanding and goodwill which we are assured is our nation's aim and interest in China.

In pursuance of these considerations, we desire to make known our attitude to some of the problems arising from the present situation in China.

(1) Whatever influence we have as a small body of British subjects, we would use with our Government in the direction of avoiding force, and settling any differences which arise by equal and friendly negotiation.

(2) For ourselves we desire that no British armed forces should be maintained or employed in China in order to defend the lives and interests of those who as missionaries represent the Society of Friends in that country.

(3) We desire on behalf of our missionaries voluntarily to relinquish any claim on our Government for armed defense, and we desire that they should not be required to place themselves under armed protection. We recognize that the question is complicated because in many cases those who take this position will be members of a group in which others desire defense. Though we believe that there is an increasing number of missionaries and others outside our own body who similarly wish to relinquish armed defense, we yet believe that we must make clear our own position, in the hope that in actual cases means may be found to give it practical expression.

(4) Should mischance occur in the absence of such defence we accept full responsibility, and do not wish any armed force to be used, directly or indirectly, to secure reparation. We recognize that this question affects wider interests than those of any one group, but even should reparation be exacted we cannot but make our own attitude public, and decline to accept any compensation obtained by the use of force.

In conclusion, while some may feel that our attitude endangers others, we express our conviction that such refusal to depend on armed force is in the long run the surest defence of the community; and our earnest desire is to apply our principles that if any suffer it may be those alone who accept them and are prepared to pay the price.

MINISTERS SHORT COURSE

The ministers of Indiana Yearly Meeting will no doubt be pleased to learn that plans are well under way for the next short course. The program committee will soon have all arrangements made for the program as it will be given this year.

The place of meeting is to be at First Friends Church, Marion, Indiana. The time is May 21-25. The plan will be the same as in previous years.

The ministers are urged to keep this date open so as to be able to attend the entire course. We are expecting a great week together.

CHAS. E. HIATT.

HOW CAN WE COMPLETE OUR TASK?

Peace Section of Service Committee Makes Statement on Naval Program

Members of the Society of Friends, encouraged by the American Friends Service Committee, (and other organizations) embarked with a great deal of enthusiasm upon the task of defeating the big navy bill. They objected to this bill on the grounds that it led to competitive building with England and that it is wrong in principle to build up huge armaments which so far have always led to war. We feel that the great need today is for disarmament and for the conclusion of treaties which will renounce war as an instrument of national policy. We need to create the machinery of peace and not the machinery of war.

We have been flattered by the result of our protest. The 71 ship program has been reduced to 16. Under this bill considering the cruisers already authorized, we will add 23 ten-thousand ton cruisers, 12 destroyer leaders, 3 submarines and 1 aircraft carrier to our navy. The question is still before us. Is this building the machinery of war or the machinery for peace. Will this invite England to competitive building? Will it cause other nations to look upon us with fear and suspicion? Will this lead toward world peace or away from it? The fundamental issues are the same as when we first undertook this work. The number of ships is not of primary importance.

But let us consider the number for a moment. Representative McClintic, in the Minority report of the House Naval Affairs Committee, definitely stated that under one allocation, the United States had 99,924 more tons of cruisers than Great Britain. There is no agreement among navy men on details or classification. But certain facts are clear. England has stopped building big cruisers waiting for the United States to catch up. She has no proposed cruiser construction beyond 1929. We propose to keep on building up to 1931. The proposed program will give us 23 ten-thousand ton cruisers to Great Britain's 13. Is not this a direct challenge to Great Britain to build more?

No one claims that there is any emergency. There are no war clouds on the horizon. This is an armament program adopted at a time when the peoples of the world are striving for disarmament. It is a deliberate espousing of the old disastrous European militaristic philosophy of preparedness. If we adopt this plan, we are standing in the way of disarmament and helping to create suspicion, fear and hatred instead of helping to create confidence, friendship and goodwill.

There are a number of economic reasons why this bill should be defeated. The con-

structive measures of domestic reconstruction should come first. A few days ago, the Senate adopted a flood control program to cost at least \$350,000,000 and possibly as high at \$1,000,000,000, according to the New York Times.

Next will come farm relief and the bill at present being considered and supported by the farmers calls for \$400,000,000. Inasmuch as this is an election year, it will probably pass.

The naval appropriation bill is to come before the Senate before the naval construction bill, according to Senator Hale. This bill calls for \$359,000,000 of which \$48,000,000 is for construction. This construction includes 8 ten-thousand ton cruisers of which 6 are being started. This is the biggest navy appropriation bill since the Washington Conference. Do we want to add \$274,000,000 to this for further naval construction?

There is a general demand for tax reduction. In view of the appropriation listed above and the demand for tax reduction, there is a good chance of side-tracking the naval construction bill in the Senate. This can be done only by sufficient public protest to the Senators.

According to the *United States Daily* of March 26, Senator Oddis, ranking Republican member of the Senate Committee on Naval Affairs, in an interview with the President expressed the opinion that there is a growing sentiment in the Senate for an increase in the naval construction program over that embodied in the House measure.

There is another reason why we should write to our Senators. The matter of bringing about world peace is a matter of education. We have effectively educated our Congressmen in regard to the status of public opinion concerning naval expansion. We must now educate our Senators in regard to public opinion concerning matters of peace and war. We have a concrete issue before us which furnishes a good occasion for these activities. Letters and telegrams sent to your Senator will not be wasted, even if the bill is not side-tracked. They will help in the long time educational process ahead of us.

Since the task is to let the Senate know the state of public opinion in regard to peace and war, while you protest against the big navy bill, you might well take the occasion to speak in favor of treaties which renounce war as a national policy and other resolutions which tend to do away with war. The Senate is our treaty-making body and should know how the country feels on these issues.

The American Friends Service Committee is definitely urging all those who feel concerned about the expansion of our navy at this time to write to their Senators. We feel that the principle is the same as when we started. That our task is not yet completed and that we should leave no stone unturned to bring our influence to bear in opposition to increased arma-

ments and in favor of treaties which renounce war.

Every Protest Counts.

FRIENDS UNIVERSITY NOW REINSTATED

Friends University was dropped from the accredited list of the North Central Association in March, 1927, because of failure to have a sufficient endowment to meet their new standards. The Friends of Kansas had done all that they could be expected to do. Philadelphia Friends had been very kindly disposed and had made some contribution. It became necessary to raise \$250,000 in addition to all that could be secured from Friends.

This amount was secured from the citizens of Wichita and a few others near. The subscriptions were made in the form of pledge notes bearing interest and due in five years. A further difficulty arose in that the North Central Association would not recognize as endowment any form of pledge notes. This was finally met by the very generous and unusual action of one of the strongest Trust Companies in this area. The Wheeler Kelly Hagny Trust Company took over these pledge notes and guaranteed to the North Central Association the prompt payment of the annual interest and the complete satisfaction of the face value of the notes when due. Of course the college will see to it that any shrinkage is made up by new subscriptions, but the Trust Company made this guarantee without the college accepting any legal obligation. Such obligation would have endangered the value of the present securities.

Because of the difficulties of this situation it appeared in January that Friends might not be successful in securing reinstatement. On this account a survey was asked for. The North Central Association provides that if a college finds some of the standards difficult to meet, it may ask for a survey with the possibility of being admitted on certain excellence of its work independent of the standards. In 1927 Antioch College was admitted on this basis.

With the combination of the guarantee mentioned above and on the recommendation of the committee which made the survey, Friends University was readmitted in March of this year. The survey included class visitation, conferences with officials, inspection of records and reports, inspection of physical properties. The method of handling funds, the methods of accounting, the enforcement of requirements for entrance and graduation, the character of the curriculum were all given careful consideration. The point which seemed to cause the most objection in the minds of the inspectors was the low salary schedule.

With this crisis past it seems now that Friends University has a place of permanence. The policy of the Board of Directors is not to allow the size of the institution to increase but to use all new resources in

making better the educational opportunities of the students who may come. Anyone who has an interest in building up the traditions and attitudes of Friends in this mid-continent area can now be sure that funds left for specific purposes to Friends University will continue to function indefinitely for the purpose for which they may be given. Endowment of individual chairs which will enable the institution to secure or to hold professors of unusual ability would be of the greatest usefulness at this time.

W. O. MENDENHALL.

Wichita, Kansas.

THE CONVENTION TRAVEL SCHEDULE

The transportation Secretary for the Five Years Meeting of Friends, Benjamin N. Johnson, Richmond, Indiana, has arranged for the following schedule of special train service from Chicago to Los Angeles for the World's Sunday School Convention which is issued by the Rock Island Railroad Company. Note that train will leave Chicago via Rock Island Lines at 11:30 p. m., July 6, to Denver thence via the Rio Grande Western through Colorado Springs to Salt Lake City, and Union Pacific System from that point to Los Angeles with stops at Denver, Colorado Springs and Salt Lake City.

July

6—Lv. Chicago	11:30 p.m. CRI&P
7—Lv. Rock Island	3:50 a.m. CRI&P
7—Lv. Davenport	4:00 a.m. CRI&P
7—Lv. West Liberty	4:50 a.m. CRI&P
7—Lv. Des Moines	8:30 a.m. CRI&P
7—Lv. Omaha	1:35 p.m. CRI&P
8—Ar. Denver	7:25 a.m. CRI&P
8—Lv. Denver	1:30 p.m. D&RGW
8—Ar. Colo. Spr.	3:55 p.m. D&RGW
9—Lv. Colo. Spr.	4:30 a.m. D&RGW
10—Ar. S. Lake City	9:00 a.m. D&RGW
10—Lv. S. Lake City	1:30 p.m. Un. P.
11—Ar. Los Angeles	1:30 p.m. Un. P.

Special sleepers will be provided for through operation, if business warrants, from Chicago, Des Moines, Omaha, and other points if necessary. Should it be found necessary in order to handle the party properly, special train service will be provided.

Reservation requests should be made to Mr. E. H. Stranahan, Oskaloosa, Iowa, or Mr. C. C. Gardner, Assistant General Passenger Agent, Rock Island Lines, Des Moines, Iowa.

Reservations from Indianapolis and vicinity should be addressed to Mr. J. F. Powers, District Passenger Agent, Rock Island Lines, 615 Merchants Bank Building, Indianapolis, Indiana.

In any case it would be well for Friends planning to make the trip to report to E. H. Stranahan.

We all have to be our own center, but we are not obliged to be our own circumference.—DEAN INGE.

The Messenger of Peace

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EDITORIAL COMMENTS

American Legion— Reactionary

THE American Legion has declared against the Burton Resolution. The Burton Resolution is to prohibit the exportation of arms and munitions of war "to nations engaged in war when the United States has proclaimed a position of neutrality." The American Legion declares that this will hinder preparedness. This is yet another example of a tendency on the part of a certain section of the Legion to advocate all measures that promote preparedness and to discourage those things that might further World Peace.

American Legion— Liberal

BUT it is only a section,—it is not the whole American Legion. The Legion is not altogether reactionary. It is progressive in many ways that help to serve humanity. When the National Defense Committee of the Legion declared against the Burton Resolution it did not take into consideration the Committee on Foreign Affairs and World Peace of the Legion, nor the Legislative Committee. Representative Fish, a Legionnaire, has brought the matter to the floor of the House and has condemned the National Defense Committee. He has stated that it does not speak for the American Legion. He points out that the object of the Legion is "To make right the matter of might and promote peace and good will in the world." We are thankful that the American Legion has men of the caliber of Representative Hamilton Fish Jr., of New York.

Revised Naval Program

THE Four Billion Dollar Navy will never see the light of day. It has not survived the House Committee on Naval Affairs. But the Big Navy Program, as it has been called, is survived by a Naval Program that is of considerable dimensions. What does this new program call for?

It demands five light cruisers during each of the fiscal years ending June 30, 1929, 1930 and 1931, to cost, including armor and armament, not to exceed \$17,000,000 each; one aircraft carrier, prior to June 30, 1930, to cost, including armor and armament, not to exceed \$19,000,000. In the event of an international agreement for the further limitation of naval armament, and to which the United States is a signatory, the President shall suspend the program in whole, or in part, as he considers best.

This program, as we have stated, is not a small program. It calls for 15 cruisers and 1 aircraft carrier, at a cost of \$274,000,000. We believe that it should be reduced further.

New British Naval Program

DURING 1927 the British Admiralty announced that two cruisers would be deducted from the program of naval construction, and this year there has been an announcement that an-

other cruiser will be deducted. This reduction in the naval program has saved the British tax-payer in the current fiscal year the sum of \$5,750,000.

The new program for 1928 includes the provision for commencing construction on the following ships: 2 cruisers, 1 submarine depot ship, 1 flotilla leader, 8 destroyers, 6 submarines, 1 river gunboat and 4 sloops.

It will be seen that the British navy continues to construct new ships; but so does the American.

Patriotic Service in Times of Peace

PIERRE CERESOLE, of Chaux de Fonds, Switzerland, is an outstanding leader in peace work. His great concern has been to develop opportunities for service for those who in time of war would refuse military service.

He has recently sent out a call for men and women to help in reconstruction work in the Principality of Lichenstein and in parts of Switzerland that were damaged by the floods during the fall of 1927. The call is for men and women from all countries "who are willing to co-operate in the reconstruction work with their own hands. The work will be done under expert leaders; and good will, good health and good average physical strength are needed. Special technical knowledge is not necessary; although, of course, a great advantage. A limited number of women for housekeeping, cooking and sick-nursing are required. Board, lodging, tools and insurance will be provided free, but no wages will be paid. The work will begin in the spring as soon as the weather allows, and will last until late autumn. The work will not compete with paid labor and therefore put others out of employment."

All who are interested should write to Ernest Ceresole, Postfach 40, Kirchenfeld, Berne, Switzerland.

This is an opportunity for young American men and women to get acquainted with conditions in another country and at the same time render practical service to those who have been made to suffer through no fault of their own. Perhaps there are those who cannot give their services but who can give financial assistance.

Italy and the South Tyrol

ACCORDING to reports from the South Tyrol, Italian persecution of the German-speaking people in that district continues. The article that we have published in this number of our journal will, therefore, be read with especial interest.

It is our constant desire to interpret affairs with a broad and fearless outlook, and we think it is only fair to say that this article was submitted by us to the Royal Italian Embassy at Washington for their comment. We received the following letter, which we quote in part:

"There is not a single statement in Mr. Bradfield's article which is sound, with the only possible exception of the information of a yearly tax of 5 lire (less than 25 cents of dollar) for each

room, such as exists in any Italian city, for having the rubbish removed from the house. A terrible instance of the oppression of German minorities in Italy!"

An International Peace Journal

THE *War Resister*, the news sheet of the War Resisters' International is one of the outstanding peace pamphlets. It is published at 11 Abbey Road, Enfield, Middlesex, England, at a cost of about thirty cents per year. It is published in English, French, German and Esperanto, and has affiliated sections in England, Germany, Holland, Bulgaria, United States, Czecho-slovakia, Switzerland, New Zealand, Australia, Sweden, Denmark, Austria, France, Russia, Italy, Ireland, Finland, Belgium and Poland.

The policy of the pamphlet is well defined in the declaration on the cover page. It says:

"War is a crime against humanity. We, therefore, are determined not to support any kind of war, and to strive for the removal of all causes of war."

While no one can approve of all that may be published in any particular paper, those who are interested in the peace movement throughout the world would do well to keep in touch with the War Resisters' International.

Compulsory Military Training in Australia

ALL young men between the ages of 17 and 21 years are compelled to take military or naval training in Australia. They are called to the barracks and have to drill. There is a considerable amount of opposition to military training in Australia, but so far there has not been enough sentiment to have the law repealed.

Haitian Independence and the United States

IN 1915 the United States sent war-vessels to Haiti; landed large numbers of armed forces, and waged war against an innocent people, and more than 2,500 people were killed. All this without any justification whatever. The Haitian Constitution has been redrawn under American supervision, and a puppet president, friendly to American methods, is in office. With these facts in mind we would call to our readers' attention the text of a resolution recently introduced in the United States Senate by Senator William H. King, of Utah, and which we have printed under the heading, "News From Many Sources".

Senator King in a letter which he has written us, states: "I have repeatedly demanded that our troops be withdrawn and that the Haitian people be permitted to set up a government of their own choice. I have insisted that it was not a sufficient argument that the Haitian people did not have as good a government as ours; that most of them were illiterate and that they were a backward race. I have insisted that Haiti belonged to the Haitians and that Providence has not made the United States the policeman of the Western Hemisphere or any part of the world."

Slaughter in Nicaragua

BEFORE the Foreign Relations Committee, Secretary Wilbur of the Navy testified on February 11th that 2 officers and 14 enlisted men were the total American Marine Corps casualties and that a total of 156 (?) Nicaraguans are "known to have been killed." On February 29th occurred the Condega ambush: 4 marines were killed and 9 wounded. Since that day there have been further casualties; Nicaraguans killed and wounded in numbers that are impossible to carefully check. Yet the slaughter is not ended: Brig. General Feland has issued an order to his men to wipe out the Sandino army within the next two months—before

the rainy season commences. Thus the sorry farce of American intervention continues.

Flirting With The World

TROTSKY'S exile; the routing of the Oppression Party; the Disarmament proposal, and, finally, Russian participation in the Preparatory Disarmament Commission of the League of Nations, pointing towards Soviet cooperation with the nations of the world. Behind these gestures of good-will is Stalin. But behind Stalin is the Communist Party, and the Party has not been enthusiastic about the ejection of Trotsky and the Opposition from Moscow, and neither has it approved of Soviet participation in world affairs.

Lenin was brave enough to revise his original conception of Communist economic policy, and the New Economic Policy (NEP) was born. Stalin is attempting to continue that liberalizing economic policy by leading Russia back to cooperation with the "capitalistic" nations. But unless he is very careful he will, in turn, become the victim of his own party, and that he thinks it essential to prove he is yet a Communist is seen in the arrest of six German engineers on what seems to be very flimsy evidence.

The Soviet is flirting with the world, by necessity of economic pressure, through the person of Stalin, but spurns the world through the Communist Party.

Spain Comes Back to The League

AMERICA may not join the League; Turkey may decide that it is wiser to cultivate Russian friendship, to the friendship of western Europe; and Soviet Russia may spurn the League, but the League survives. It has an increasing influence on world affairs. When Germany was elected to a permanent seat on the League Council, in 1926, Brazil and Spain, denied similar seats, felt slighted and handed in their resignations. These, under the League Constitution, would be effective two years later—in September, 1928. In the interval, Brazil has definitely decided to withdraw, but to cooperate with the League; thus following the lead of the United States. Spain, however, a European nation, has decided to remain a member of the League.

The Messenger of Peace

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A LESSON DRAWN FROM TWO CONFERENCES

BY LINLEY V. GORDON

I ATTENDED the final plenary session of the Three Power Naval Conference in Geneva last summer. The Conference was called by President Coolidge. It comprised delegates from Great Britain, Japan and the United States. It extended over a period of forty-six days. Its purpose was to consider the limitation, and if possible, a reduction of naval armament, not only in order to reduce expenditure but to diminish the possibility of the outbreak of a world war.

It was a sight I shall never forget. The British delegation, representing the mightiest empire known to man, professedly Christian, faced the delegates from the United States saying, "We want 700,000 tons of ships with guns of such and such calibre"; to which Mr. Gibson, head of the United States group replied: "We want so many hundred thousand tons of vessels, equipped with eight-inch guns." And while these representatives of the leading English-speaking nations, reputedly the two most Christian nations on earth, were talking in this fashion, the Japanese delegation looked quietly on. It was a spectacle that should be burned into the retina of the eye of every professing Christian. After 1900 years of history these English-speaking nations faced each other, while the representatives of so-called non-Christian nations looked on and listened to the Christians talk to one another in terms of blood and iron. After

1900 years of preaching the doctrines of the man whose proudest title was "Prince of Peace" could there be a sadder sight than this? What an example for so-called Christian nations to give to men from a country whose religious followers are Confucianists, Buddhists, and Shintoists.

It is not strange that people in the Far East think that the nations of the West are hypocritical, preaching peace and practising war, sending missionaries on passenger ships to the heathen lands and following the passenger ships with gun-boats, in order to work their will on the weaker nations.

The second Conference I attended was the World Conference of Faith and Order at Lausanne, Switzerland. This extended from August 3rd to August 19th. For sixteen days eminent representatives from the principal churches of the world, outside of the Roman Catholic Church, participated in a discussion on the re-union of churches. I saw there delegates from the Greek Orthodox Church. They came from Athens, Jerusalem, Syria, and other parts. I saw there the delegates from the Anglo-Catholic Church—Dr. Charles Gore, Dr. Temple, Dr. Headlam, and others. I saw there leaders in the Protestant faith. For sixteen days in two sessions per day, five hundred delegates considered the question of Faith and Order, and how to bring about church re-union. The Conference was of large sig-

nificance and advanced the cause a step farther. But as one reads the books now proceeding from scientists, statesmen, and men in other departments of the world's life and work, one is bound to say that if another war breaks out there will be no church to unite.

Ancient civilizations went down to dusty death, weighted in their armaments and carried religious organizations with them. Who are we to think that we are immunized against that sort of fate?

Nations are preparing for war now. All the leading nations are preparing for war. They are preparing for war with more eagerness than they are preparing for peace. Governments are spending millions and billions of dollars in preparation for war. Only nickles and dimes are being collected for the promotion of international peace. What does it mean? It means that we are going to get war. As nations sow, so shall they reap. If they sow cruisers, destroyers, submarines, and bombs they will reap war. There is no doubt about that. The admirals admit it. Admiral Plunkett said recently that, "War is inevitable so long as we travel along the lines we are traveling today."

This is a matter to which all representatives of religion should leap in an effort to overthrow the forces making for war. Now is the time to make it known to our representatives in government where we stand.

JANUARY, 1928, IN THE SOUTH TYROL

BY B. BRADFIELD

THERE is rigid censorship, of press and of private correspondence whenever the latter is suspected and the apprehension of being overheard when talking of the Fascist regime or of having one's letters opened is universal. Any dissent or protest involves the risk of exile.

The whole trouble began and has steadily increased with the Fascist government. Until that came into power, things were going smoothly enough and the country would probably have settled down under Italian rule quite peaceably. It seems that the Fascists are determined to crush out everything that they cannot transform into their own likeness. Their will to power does not allow of others having a difference of opinion. It is a complete suppression of freedom.

Taxes increase constantly. While I was there an order was issued, (in Italian, without German translation) that every house must have its rooms of every sort and its passages counted, in order that a yearly tax of 5 Lire on each room and passage may be levied for the collection of rubbish by the town!

There is an enormous increase of officials. I was told that there are now over 100 where before 35 were sufficient. If you need to ask some question as to how some regulation is to be carried out, as you usually do, you must go from one official to another, "each one only too glad to have something to do, if it is only to say 'Good Morning'", according to my land-lady, and then back again to the first.

All banks, railways, trams, public services, are staffed by Italians thus forcing the Austrians and Germans out of the country. There is very great unemployment also for this reason. There are no labor exchanges, no dole, no sick insurance, no organization of any kind and there is great poverty. This was told me by a Dutch girl, who, with a Zürich training in social work, is now visiting all the poor homes in company with a nun who visits the children. She hopes to arouse sympathy and interest to get something started.

According to everyone, Merano is fast losing its prosperity. As a thermal centre it was chiefly patronised before the war by

Germans, none of whom now come. At Easter visitors numbered as many as 8,000; it has now dropped to half that number. The English and Dutch do not choose it because of the higher values of the lira. It is a watering place with its casino, theatre, hotels, all built for the purpose of receiving visitors but now the Italians have no wish to keep it as such. They have plenty of others, the Riviera, etc., and they seem to have ideas of making Merano into a military centre and an industrial one. They have started towards the latter ideal by setting up some factory which poisons the air around with the fumes of sulphur; its geographical position would seem to make this idea frankly ridiculous, in the opinion of outsiders.

Bolzona has been made the chief town, so that Alto Adige is no longer under the prefecture of Trentino as formerly. The town is filled with officials, and many hotels are taken for officers. All Germans are forced to sell their property, (under the Treaty of Versailles?), just what prices are paid, but they may not buy again.

There are, as of course one knows, an immense number of petty irritations, difficulties, that are unworthy of any modern government. Towns renamed in an entirely arbitrary fashion,—no connection with the former name, *e. g.* Innichen, the frontier, becomes San Candido,—the streets also, with no indication at all of the earlier name, so that country people coming in with no knowledge of Italian must be sorely puzzled. You may search in vain for any word of German at a railway station or post-office. An order was made about last November that henceforth all Italian subjects must have tomb-stones inscribed in Italian. Foreigners, including Germans, are not included in this ruling. The idea that stones already inscribed in German have been changed is not true.

It was told by an American, an old man who has lived there many years on his own estate, that, unbelievable as it may be, ninety-five percent of what one hears may be accepted as true and perhaps some of the rest.

The incident of the Christmas trees, for example. You will remember that German papers got hold of the tale that, in 1926, no

Christmas trees were to be allowed and made a great outcry about it, whereupon the Italians protested that it was all quite untrue, that they had never had such an idea. This American, and Miss ——— both told me separately that it is now known that such an order had been prepared and was ready to be published but the agitation broke out first and so it never saw the light of day.

That fact seems to me to point the way to the best means of redress. There are evidently some limits which they will not go beyond, if the opinion of other countries be against them. If this opinion could gather such volume that the whole thing becomes a "matter of international concern" and so is brought before the League Assembly as contrary to the stipulations of the minorities treaties which *all civilized countries are expected to observe*, something might get done.

Education is, of course, a very sore point, and rightly. A child entering school for the first time now hears no word of German. Everything is taught in Italian of which the child understands not one word. The elder children, who have had some years of German teaching and are now taught in Italian, are so completely confused

that they learn nothing at all. As the Tyrolese rather bitterly say, "Our children are to become as illiterate as theirs!" I spoke with a well-educated Austrian, with a Viennese wife, whose small child had just started school. She hears nothing but Italian, a language entirely new to her, and the only thing she learns at all is a parrot-like repetition of Italian songs which the Austrian parents despise and loathe as being discreditable to any nation. She will never learn anything of the history of her own country, of the men who have made the past, or, worse, she will be taught to despise them.

There is now a ruling that many of the church services are to be held only in Italian. Whether any are still to retain German seems at present not to be known. The old established names of schools, convents, etc. are being completely replaced with no reference to anything. There is a well-known convent where girls are taught, called *Die Englischen Fräulein*. Its name had to be changed and the sisters petitioned that, if they must have a new name after all these years and an Italian one, it might be called "Santa Chiara". No! "*La Regina Rena Margherita*" must be its name.

SHOULD THE MARINES BE IN NICARAGUA?

A Symposium—Part Two

From The Editor,
The Survey

"The business of the United States is business", once said President Coolidge. But what sort of business? In its dealings with Mexico and Nicaragua in the last year, his administration has raised that question from the Rio Grande to the Horn. And the answer lies not in assurances as to our good intention as guardians of the Western Hemisphere under the Monroe Doctrine, or intentions which look good to us; but in whether in the acid test of dealings with lesser states the peace of the United States is peace—or an alloy; whether the friendship of the United States is friendship—or a cover for something else; whether our belief in reason and justice is a belief in reason and justice.

A year ago the Coolidge administration got off with the wrong foot in Nicaragua; and almost plunged its other boot into Mexican intervention. In the twelve months since, the administration has about-faced so far as Mexico is concerned; and in Ambassador Morrow, Colonel Lindbergh and Mayor Rogers, has presented an entirely new front toward our neighbors to the south.

Given the original false steps in Nicaragua, I imagine Colonel Stimson's program for a new election, with American forces seeing that it is an honest one, is the most constructive way out. But it is to be hoped we have learned our lesson. It is not by the United States employing force on its own in situations in which it is itself a

party, but by Pan-American cooperation, that both order and democracy can be conserved in the new world.

Sincerely,
(Signed) PAUL U. KELLOGG.

AFTER BATTLE

MARY HOXIE JONES

"I am seeking for my Lord
For I pierced Him with a
sword."

"I have searched Him up
and down
For I wove my Lord a
crown."

"I have looked on every
street—
I put nails into His feet."
"We knew not what we did,
He said.

And do you when you
count your dead?"

From The Editor,
The Independent

I may say to you...that this magazine and its editors have consistently regarded our policy in Nicaragua as ill-advised and unjustified.

Very sincerely yours,
(Signed) RICHARD DANIELSON.

From The Editor,
The Christian Century

Until the Havana conference I was able to restrain any impulse seriously to criticise the policy of the United States in Nicaragua, believing as I did that our course there was more the temporary projection of an outworn policy into the new day than a policy deliberately adopted. I made myself believe that Mr. Coolidge's visit to Havana was for no less a purpose than to propose a new policy—an international policy of dealing with Latin-American disorders of the Nicaraguan type as contrasted with the policy of unshared responsibility by the United States. My disappointment can therefore be imagined. Mr. Coolidge's empty eloquence, followed by Mr. Hughes' unyielding diplomacy, has left no hope at all that our irresponsible procedure in Nicaragua is in the way of correction or modification by the present administration. So far as one can see, the course of events at Havana will issue in a confirmation of the most nationalistic interpretation of the Monroe Doctrine, and of the right of the United States to do as she pleases in the Caribbean region. This Nicaraguan matter together with our entire Latin-American policy under the Monroe Doctrine should be forced into the presidential campaign as an outstanding issue. In my judgment the United States has assumed a right in Nicaragua which is based upon might alone, and which without might would be universally acknowledged as an intolerable piece of wrong-doing.

CHARLES CLAYTON MORRISON.

THE CAPITAL OF THE WORLD

BY LILY JOSEPHINE LEWER

I SOUGHT this tiny geographical area, appointed by the mobilized powers of international co-operation as the best place for its activities, in the spirit of a quest. I came to Geneva as a pilgrim eager to confirm my own ideas, yet to absorb the mental and spiritual atmosphere vibrant with an endeavor to evolve a new order.

This universal urge finds expression everywhere. It has been crystallized into innumerable organizations throughout the world; from isolated mountain villages to desert towns; from agricultural regions to great cities; each group whether it assembles in the Orient or in America, Great Britain, or Europe, yearns to establish a higher civilization that will take into account spiritual and cultural values and not sacrifice these to material profit or jealous ambition.

In this little city (that would be lost in a system of boroughs in London or New York) one feels the dominant mental and spiritual vigor resulting from its history of hundreds of years of determined effort to have its being in freedom.

The pilgrim in search of a plane of achievement not determined by a bank balance or real estate investments, treads the cobble stones and saunters through the park where stands the International Monument, quite convinced that material gain need not be the source of success.

Yet we find that the Huguenots fleeing from France, leaving all possessions to gain that which they most prized, enjoyed not only the freedom of Geneva, but lived to help build above the city ramparts stone houses that represent quiet elegance and material success. These French refugees brought their talents in brains and fingertips, and made intricate watches, lovely laces and exquisite craftsmanship in divers lines so that the hospitable city gained by its adventure of spiritual independence.

We who yearn to motivate in realms not bounded by the material are ever aware that this condition must obtain as an outlet to activities, yet we need not prize it to the exclusion of universal problems.

There will be disappointments, of course, because the passions, the prejudices and skepticisms persist in all pursuits, yet, when the Pilgrim retires to his couch at night to reflect upon the day's mental adventures, he is consoled by the general atmosphere that prevails. The punctures here and there are but pin pricks—it is folly to enlarge upon them.

And what are the disappointments? Trifles, in the last analysis. Yet just such trifles in the old order have led to serious conflicts.

Perhaps a native, smug in his Geneva that is alien to the student or tourist, resents the influx: "Why pick on us when you have liberty and power in America, or England,

or Japan to develop your own international ideas?" He is too close to his soil to catch the spirit of the city that radiates its influence to the farthest yonderland.

Or, when you are going from one class to another, inspired by each succeeding instructor and thinking, "Here and now in this age of high-powered salesmanship, of speed and mechanical energy, yes, even so, here and now it has come to pass—a new order of things. I am moving on a plane destined to witness great revelations. I am merging into a tomorrow that will purge the materialistic world of its lust. I am an integral part of a Divine plan that will create comradeship between the African, the Oriental, the Latin and the Nordic, and even I have helped to bring this about." The Pilgrim moves in a state of exaltation, even approaching the afflatus of the poet and then, ah! he is cruelly plunged to the lower plane by a sneering remark: "Internationalism may be all that you claim, and it may be good for the world in general, but not for me. I've sampled the International clubs and I'm fed up! A Jew arm in arm with a Gentile! A Negro actually daring to chatter with one of my people!; an Oriental presuming to give his views on religion! and, when I cut away I bump into an old pal who exclaims: 'Isn't this thrilling, the contact with men and women from all races? Now at last, we are meeting on common ground and can thresh out our opinions. No longer will we resort to the battle-field—we have at last found a world clearing-house...' This finishes me, and I quit. You idealists may find Geneva a Happy Hunting Ground and think the League a solution for universal problems, but a plain, matter-of-fact man like myself faces facts. You refuse to..."

And there are other shocks. Many students come to discover the flaws, not to assist in building up a system that demands co-operation.

Business men stop over to laugh in a patronizing manner. They say, "Geneva is reaping a harvest from this international twaddle. Certainly Geneva likes the League of Nations! It is good for business." The Pilgrim answers, "Switzerland has been Europe's playground for years and years, and Geneva a favorite resort. That the League brings more people than ever is certainly true and you would be the first man to criticize if the natives did not enjoy this advantage, but Mr. Busybusinessman please tuck this away in your mental locker: make a note of the fact that integrity is an outstanding trait of the citizen of this fair city. From the cabman to the porter, from the tram-conductor to the higher-ups, you find an honesty that is truly astonishing. Just run over some of the resorts of this little globe. Have you ever been gypped?

Never heard of being short-changed in...? Well! I won't mention countries."

Then there are the parasites. Those creatures who seek lovely Lac Leman to play, are ensconced in luxurious hotels. It irks them to be aware of international conferences. Not that the meetings interfere with their pleasures, but it bores them; they resent the fact that there are men and women gathered together for the purpose of promoting world understanding and trying to solve universal ills.

Thus the earnest Pilgrim may be disheartened, but before sleep possesses him, he has come to realize that personal attitudes, antagonisms, selfishness, misconceptions, can not be wiped out in one stroke. The quickening of the spirit, growth, these are the laws under which this universal urge will evolve a new order.

A finer civilization or annihilation—which? The master-thinkers are trembling with anxiety.

Once there was a Christian statesman who put into practice his ideals of conduct in his dealings with his fellowmen. This gentleman went so far as to believe it possible to carry on these principles to the extent of creating an International Parliament. He modestly ventured to put his ideas into an essay, which was called, *The Peace of Europe*, and was published in 1693. He commences his Essay by saying: "I have undertaken a Subject that I am sensible requires one of more sufficiency than I am Master of to Treat it, as, in Truth it deserves, and the groaning state of Europe calls for; but since Bunglers may Stumble upon the Game, as well as Masters, though it belongs to the skilful to hunt and catch it, I hope this Essay will not be charged upon me as for a Fault, if it appear to be neither Chimerical nor Injurious, and may provoke abler Pens to improve and Perform the Design with better Judgment and Success."

Dear Friend, William Penn, I know it would warm your heart to visit Geneva today. To go from the International Bureau of Labor to the International Bureau of Education; to talk with the Secretary of the International Red Cross and to glimpse the Child-welfare movement. To see for yourself the stupendous effort put forth by men and women of vision who know that Today we must build so that Tomorrow survive. Look over the Essay and hear his pleading voice: "He must not be a Man but a Statue of Brass or Stone, whose Bowels do not melt when he beholds the bloody Tragedies of this war, in Hungary, Germany, Flanders, Ireland and the Sea; the Mortality of sickly and languishing Camps and Navies..." The gentle Quaker knowing the frailties of his fellowmen suggests that when the representatives of Imperial

States are in session, "To avoid Quarrel for Precedency, the Room may be Round, and have divers Doors to come in and go out at, to prevent Exceptions."

This sage goes on regarding the disuse of soldiery: "There can be no danger of Effeminacy, because each Sovereignty may introduce as temperate or Severe a Discipline in the Education of Youth, as they

please, by Low living, and due Labour. Instruct them in Mechanical Knowledge, and in Natural Philosophy by Operation. This would make them Men; Neither Women nor Lyons: the Knowledge of Nature and the useful as well as agreeable Operations of Art, give Man an Understanding of themselves of the World they are born into, how to be useful and serviceable, both to them-

selves and others; and how to save and help, not injure and destroy."

Rejoice! You who are looking forward and heed not the scoffer. The Torch Bearers will not live to see their dreams fulfilled, but they may leave this planet conscious of having assisted in the flame that will some day blaze in an illumination that lights the World.

NEWS FROM MANY SOURCES

Attempt to Stamp Out Nazarenes

(By an English Correspondent)

FACTS which have recently come to light suggest that a peculiarly barbarous form of persecution is being practised against the religious community known as Nazarenes in Yugo-Slavia. The Nazarenes, who number approximately 25,000 out of a population of 12,170,000 in Yugo-Slavia, are mainly of Hungarian origin and most of them live in the Banat District. Their faith precludes them from bearing arms or taking an oath, but they are willing to undertake non-combatant service.

Conscription rules in Yugo-Slavia and no provision is made for conscientious objection. The Nazarene community is not recognized by the present Government as a legal religious sect. Indeed, the competent military authority has stated with brutal frankness that Nazarenes are an undesirable group of people who refuse to do their patriotic duty and must be stamped out.

Hence it has become the deliberate policy of the Government to call up Nazarenes for military service and sentence them on refusal to long terms of imprisonment. Ten years is a common sentence. In this the Yugo-Slavian Government is acting only in line with the policy of many other governments in conscript countries. It is an added refinement of persecution that, it is alleged, the Yugo-Slavian Government shows an originality which distinguishes it from other countries in a manner that is scarcely to its credit and renders liable to be called into question its claim to be a civilized power.

After serving either the full or a shortened term of imprisonment, the unfortunate Nazarene is graciously "pardoned" and informed that by virtue of his "pardon" he again enters into his civil rights and therefore again becomes liable to be called upon to undertake his patriotic duty of service in the army. He is sent to the army once more, and on still refusing to bear arms is again sentenced to imprisonment.

The policy, apparently, is successively to imprison and pardon and then imprison again until either the spirit is broken or the victims reach the age when they are no longer of use to the army and are incapable of earning a livelihood.

In other words, for the Nazarene in Yugo-Slavia, to be true to his faith is to surrender for the remainder of his active life,

his liberty and his chance of securing a livelihood. It says a great deal for the despised Nazarenes that even this prospect has not deterred thousands from refusing military service and suffering the consequences. As for the elaborate form of persecution favored by the Yugo-Slavian Government, it may well be questioned whether summary execution would not be a more humane proceeding.

So thorough are the methods adopted to stamp out the sect completely, that orders are framed with the object of ensuring that none escapes. The policy is to call up, not only those of the ages normally summoned to military training, but even men of much older years. Nazarenes who were imprisoned for refusal of military service in the days of the dual monarchy and subsequently released, are now "pardoned" in order that they may be called upon to undertake the service which they refused to render in their youth.

On their behalf it has been suggested by interested outsiders that the Nazarenes should be allowed to undertake non-combatant service, such as sanitary work, that they should do double the normal period of service (eighteen months is the normal period) and that it should be understood that in the event of war they should be given the most dangerous work to perform. It is understood that this would be agreeable to the Nazarenes. Negotiations to induce the Government to agree to this compromise have been in progress for some time. Should they fail, an appeal to the League of Nations may be made.

ARMAMENT EXPENDITURES

Nation, Feb. 8, 1928. Quoting Governor Alfred E. Smith, For our naval and military establishments, we spend in a year over twice the outlay of all the States in the Union for charity and correction and about one-half the expenditure in all the States of the Union for public elementary education. ... We must come to keen realization of the burning significance of these facts and lift this load from the backs of the masses whose labor foots the bill. What the nations expend for armament and its upkeep would wipe out the slums of the cities, educate the children of the world, re-estab-

lish farms and industry, and restore prosperity to mankind.

Friend (London), Jan. 27, 1928.—Field-Marshal Sir William Robertson said, "We are now spending on the fighting services, as upon other public services, more than the country can afford to pay... about £40,000,000 more than before the war... We no longer agree, without qualifications, that the best way of preventing war is to prepare for it. Instead of preventing war we know that preparations are apt to precipitate it. Never in history were preparations so complete or widespread as during the fifty or sixty years previous to 1914, and yet never were wars so frequent as in that period. France fought Italy, Germany fought in turn Denmark, Austria, and France; there were the Russo-Turkish and Russo-Japanese wars, and many wars in the Balkans; the Spanish-American war; wars in China; and our own wars in Afghanistan, Abyssinia, Egypt and South Africa. I suggest that every man and woman should energetically support all efforts made for devising some more sensible and humane way of composing international differences than the destructive and futile methods upon which reliance has hitherto been unsuccessfully placed."

WORLD COURT

N. Y. Times, Feb. 13, 1928.—Prominent representatives of both political parties endorse the World Court, endorsing the resolution suggesting that the President seek a further exchange of views with a view to America's adherence. There are Silas H. Strawn, President American Bar Association; John W. Davis, former ambassador; Alba J. Johnson, former president Baldwin Locomotive Works; Newton D. Baker, former Secretary of War; General J. G. Harbord; A. J. Vinje, Chief Justice Supreme Court of Wisconsin; Howard Conley, President Walworth Company; Franklin D. Roosevelt, ex-Assistant Secretary of the Navy; Silas E. Hurin, ex-Judge of Ohio Court of Appeals; John H. Latane, Dean, Johns Hopkins University; A. C. Balch, Los Angeles; Frederic Coudert, International Lawyer; Robert A. Taft, Cincinnati; William Cooper Proctor, President, Proctor & Gamble; John H. Fahey, Banker; Nor-

man H. Davis, former Acting Secretary of State, and many others.

LIBERTY IN MASSACHUSETTS

We were informed that a pupil desired exemption from military training in Boston, and that there were difficulties in obtaining such an exemption. We accordingly got in touch with Friends' representative (New England Branch—American Friends Service Committee) in Boston—Benjamin Gerig, and he replies as follows:

"The facts are these: A young Jewish boy entering the Junior High School where military drill has been compulsory for many years asked to be exempted. His father was a pacifist during the war and of course wanted his son to be exempted from the drill. When we took up the matter with the school committee we were informed that persons with conscientious scruples might be exempted. This on the basis of a State statute... The School Committee was naturally reluctant to grant this exemption to one not a member of a well-recognized sect like the Quakers. Under the clause of the statute which reads: "or is himself so opposed", we insisted on the right of a Jew being recognized as having a conscience. We expressed a willingness to take the matter to the court for an interpretation. The School Committee after some delay finally notified the parent that his son could be exempted under the statute. It was done very reluctantly because of course it meant

establishing a precedent which might open the flood gates and break down the old compulsory principles in Boston. We feel it is quite a victory and will doubtless pave the way for other individuals seeking exemption."

MORE PEACE PLANS!

N. Y. *Times*, Feb. 2, 1928.—Charles B. Robbins, in his first public address as Assistant Secretary of War, said (evidently forgetting Pennsylvania) "No pacifist doctrine ever created a nation—no pacifist doctrine ever maintained a nation—they are destructive rather than constructive. Many demand that the nation completely disarm as an initial step toward perpetual peace. It would be as logical to disband the fire department to prevent fires, or the police department to prevent crime. Human nature must change before we can rely on peace and good-will throughout the world. No nation has yet devised a means of outlawing war, and, in spite of the large number of persons who passionately advocate such a measure, we do not find any plan to secure this country or any other country from the perils of armed conflict."

N. Y. *Times*, Feb. 8, 1928.—Major General H. E. Ely said the way to stop wars was to promote good feeling, courtesy and intelligence among nations, at the meeting of the Society of Foreign Consuls (held on a German liner for the first time since the war). If the flags of all nations were hung

side by side it would promote amity, goodwill and better understanding. It is essential that a consul should have a sense of humor or he will perish.

HAITI

On February 23, 1928, Senator William H. King (Utah) introduced in the Senate a resolution reading, in part, as follows:

"Resolved, That the Committee on Foreign Relations is directed to... make such investigations as are necessary to ascertain the reasons for the seizure and continued occupation of Haiti by the United States, the reasons why the constitution of Haiti was superseded, the election suppressed, the rights of the Haitian people interfered with, the guaranties of liberty, freedom of speech and of the press under said constitution impaired; and also to inquire into the present conditions in Haiti and report their findings to the Senate, together with such measures as shall permit the Haitian people to set up and establish a government of their own choice and assume control of the same and their own civil and political affairs, and which shall provide for the withdrawal from Haiti of all military forces of the United States and all officers—military, naval, and otherwise—except only regularly accredited diplomatic representatives or consular agents as may be agreed upon by the Government of the United States and the Government of the Haitian Republic." (*Congressional Record*, Feb. 23, 1928, page 3546).

A WINDOW FOR BOYS AND GIRLS

BY ANNA L. CURTIS

THE DAY OF DOLLS

The greatest day of the year for little girls in Japan is the third of March, the Day of Dolls. The day is kept as a holiday all over the country, in every home where there is a little girl, and precious dolls are brought out then which are never seen at any other time.

A set of steps, covered with red cloth, is placed against the wall of a room. On the top step sit a doll-emperor, and empress, gorgeous in their crowns and robes. On the next step are five ladies and gentlemen of the court. Five doll musicians, playing on old-time instruments, sit or stand on the third. On the fourth are two sentinels, and three coolies or laborers, with two toy trees, a cherry and an orange, in imitation of the historic trees by the steps of the ancient palace in the city of Kyoto.

On the lowest step may be the dolls and other toys that the little girls often play with, while the little girls themselves, dressed in their gayest kimonos, play at the foot of the steps, enjoy their importance, and are the very center of things all day long. There is a special candy for this particular day and a special drink, made out of rice, which is snow-white, and sweet as honey.

The Feast of Dolls is celebrated now in primary schools and kindergartens as well as at home. And henceforth, in almost every school, there will be doll-messengers from the United States sitting on the red-covered steps, with the emperor and empress and their court.

WINDOW TWO

Games are Games

You need not stay at home to play

The games you like the best,
For games are games, and played alike
From farthest East to West.

In every land there's "Hide and Seek",
Around the world goes "Tag",
Kites fly o'erhead in India,
And boys at marbles brag.

In Germany and Africa

Old "London Bridge" is played
While "Fox and Geese" and "Blind Man's
Buff"
Please every Chinese maid.

And so, whatever games you like,

Don't fear to travel forth,
For games are games, and played the same
From farthest South to North.

WINDOW THREE

The Friendship Dolls in Japan

Last year, American children sent more than 12,000 dolls to Japan,—Friendship Dolls, to carry a message of good-will to the children of that country. For months beforehand, girls all over the United States had been planning for the dolls, and dressing them, and perhaps giving them good-bye parties as they started off on their long journey by land and water. There were baby dolls in long clothes, dolls in rompers, dolls in party dresses, boy dolls, and even brides,—all sorts of dolls, and not a cross-patch among them. Best of all was "Miss America", on her way to make happy the little princess of Japan. And there were forty-eight other especially beautiful dolls, each named for one of the United States.

Imagine twelve thousand dolls travelling across the Pacific Ocean! Almost three weeks on the water! Let us hope that none of them were sea-sick!

And at last early in March the ship, the *Tenyo Maru*, reached Yokohama. On the pier were waiting two thousand Japanese school children, all dressed in their best kimonos, to welcome to their country the good-will dolls. Meanwhile, down in the cabin, Miss America and the forty-eight

Dolls of the States sat on tables, waiting for their turn to come. Behind each doll stood a little American girl, and facing her across the table a Japanese. They smiled shyly at each other, and then the Americans, representing the girls of all the United States, each handed a doll to her Japanese neighbor, who received it on behalf of the children of Japan. Then they came out on deck, the forty-nine American girls, and the forty-nine Japanese, each carrying a doll, and walked together through a long path between the two thousand other children, all of whom were singing and shouting, waving American and Japanese flags, and staring with all their eyes at the beautiful American dolls.

From the ship the dolls soon travelled all over the country. In every large city, receptions were held for them, whenever possible on the third of March, the day of the Feast of Dolls. Leading Japanese and American men, as well as children, took place. Speeches were made, songs of welcome were sung, and in every city American girls gave dolls to Japanese girls "for the girls of all Japan."

After the receptions, the dolls were displayed in department stores and other large buildings in the different cities, two or three hundred in a place. Most of the Japanese had never before seen any such dolls as these little ladies with flaxen or brown hair, and wide blue or brown eyes. (Their dolls have black hair and narrow black eyes like the people themselves). So they came by the hundreds and thousands to see the strangers. In three days' time, over 300,000 people visited the dolls which were shown in Tokio. Everywhere there were such crowds, that policemen were needed to keep them in order.

Finally, the dolls were sent to primary schools and kindergartens all over the country, one to each. There were almost enough to go around, but not quite. Every school then had its welcome party for its American doll, when each little girl brought her favorite doll to greet the new-comer, and take tea with her. They played games, and sang this song, which was written by a little girl of Korea. One of the Japanese newspapers had offered a prize for a welcome song. Over three thousand songs were sent in, and Miss Tei Kyoku-Cho won the prize, with

"Our Guests the Dolls"

From the land of stars,
Rocking and rolling,
In golden ships, in silver ships,
Come the dolls of our guests.

Step right this way,
Our little friends,
Under the flowering cherry trees,
Let's spread red blankets
On the ground and play.

Let's have a great big feast
Of snowy rice boiled soft;
Let's play blind-man's buff
On the hillsides over there;
Let's play hide-and-seek.

Jan-ken-poi!

Aikode-hoi!

Oh, lovely dolls,
Our little friends!
Oh, lovely dolls,
Our little friends!"

Almost all the schools have written letters to the children who sent the dolls. Some have even sent pictures of the American dolls with their Japanese friends. One letter from the teacher of a kindergarten says, in English:

"My Dear Friend,

I thanks very much to your kindness which sent a pretty doll to us this time, as the messenger of peace. I am governing the kindergarten. My children are very glad to see the doll, Charlotte Virginia, every day. I will treat with love to her.

Please come to my garden, when you visit to our country some day.

I write and read English scarcely, so that I am afraid there are many mistakes in the sentences.

Sincerely your friend,

Y. MUROYA,
In Osaka, Japan."

There are some mistakes, of course,—but how many of us could write so good a letter in Japanese?

The Japanese children have now sent dolls to the United States. Their ordinary dolls are very easily broken; so it was decided to send only fifty-eight (one for each big city and one for each prefecture or state in Japan), very large and beautifully dressed dolls. Each visitor brought her own furniture and wardrobe, and some smaller dolls and toys with her. They were received with the same honors as the American dolls in Japan, and have now been placed in museums all over the country, where they can be seen by all who wish.

HAPPY THOUGHT

*The world is so full of a number of things
I'm sure we should all be as happy as kings.*

ROBERT LOUIS STEVENSON.

The boys may, perhaps, think that the page is just for girls this month. Next time, we shall tell more about boys in other countries.

CONTRIBUTORS IN THIS ISSUE

DR. LINLEY V. GORDON is Extension Secretary of the World Alliance for International Friendship Through the Churches. He was born in Australia in 1883; has lived in the United States since 1904, and is a citizen of the United States. He recently testified before the House Committee of Naval Affairs with regard to the 1928 naval program.

LILY JOSEPHINE LEWER has contributed to the *Pictorial Review*, to the *International Studio*, and to the *Los Angeles Saturday Night*, etc.

B. BRADFELD comes to us from Friends Geneva Centre, with the warm recommendation of Bertram Pickard. The writer's visit to the South Tyrol and the observations that were made during that visit, are especially valuable to us at this time, when the South Tyrol is again commanding world attention.

In the May number of THE MESSENGER OF PEACE, RICHARD R. WOOD writes on "Is the C. O. the Final Solution to the War Problem?" He is answered by DR. ALEXANDER C. PURDY and by DR. WILLIAM E. BERRY.

ANNA L. CURTIS, as we remarked last month, is contributing to us a monthly page for children.

MARY HOXIE JONES contributed last month "Repetition". She is Executive Secretary of Philadelphia Young Friends Committee.

We welcome to THE MESSENGER OF PEACE the following contributing editors: all donating their time and efforts to the cause of international understanding. MRS. MARJORIE HILL ALLEE is of Chicago, and has written to the journal before. DR. ALEXANDER C. PURDY is of Hartford Theological Seminary, Hartford, Conn., and has also contributed in the past to THE MESSENGER OF PEACE. BERTRAM PICKARD is Friends' representative at Geneva, and is also Editor of *The World Outlook* (Geneva and London). ANNA L. CURTIS, of New York, contributes to us a page for boys and girls, and has earned for herself a name as a writer to children. H. LINNEUS MCCracken is Acting President of Penn College, Oskaloosa, Iowa, and a new-comer to THE MESSENGER OF PEACE. E. MERRILL ROOT is Professor of English Literature, Earlham College, Richmond, Indiana, and a poet. He has contributed to the old MESSENGER OF PEACE in the past.

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RICHMOND, INDIANA

Crusading with Christ

EVANGELISM AND WORLD PEACE

Mention was made in a recent issue of *THE AMERICAN FRIEND* of the three-purpose Crusade with Christ program which has been endorsed by most of the Protestant Christian Young People's organizations in America. Suggestions were given for pre-Easter activities, and for activities which would promote the World Evangelism program. Below are listed specific suggestions for the Evangelism and the World Peace programs. If further information is desired regarding any of these suggestions, the Board of Young Friends Activities will be glad to answer any letters.

Think World Peace

The Crusade with Christ for World Peace will be a success if it can encourage several million Christian young people to think for themselves on this important subject, rather than rely on preconceived ideas or those handed down by others.

Investigate World Peace

Let every society appoint a Peace Commission of its own which will make a study of this whole question and report its findings to the society. This commission will investigate the causes of war, the cost of war, the proposed plans for ending war, and other related questions. It will summarize its findings from time to time and present them to the society as a whole in interesting fashion, using dialogues, graphic charts, and so forth.

Study World Peace

At least once a year every group of young people should have a study class which will give at least one night a week for five or six weeks to intensive study of the peace question. Suitable books for such study are listed in the bibliography prepared by any of the cooperating agencies or by the Crusade with Christ Committee, Room 208, 41 Mt. Vernon Street, Boston, Mass.

Display World Peace

Every church should have a bulletin board especially for peace subjects, and on this there should be posted each week some striking item relating to the problem of international friendship. Pictures, news items, editorials, posters will all provide interesting material.

Discuss World Peace

Use every opportunity to present some phase of world peace in connection with the regular prayer-meeting topics. Occasionally special topics may be introduced.

Debate World Peace

A more or less formal debate between teams chosen from the society or between representatives of classes in the Sunday School or between teams from different

churches will prove an effective way of arousing interest in the peace question. For a list of debate subjects address the Crusade with Christ Committee, Room 208, 41 Mt. Vernon Street, Boston, Mass.

Report World Peace

The Peace Commission of the society should have one representative who will make it his business to take two or three minutes in each meeting of the society to report briefly one interesting fact in regard to international or inter-racial relations.

Play World Peace

The young people's socials of the Christian Endeavor Society and other groups afford a splendid opportunity for introducing the games of foreign countries and in this way promoting a more friendly feeling for other nations.

A number of excellent plays and pageants are available on the subjects of world peace and international relations. Some of these are short enough to be used as part of a society meeting or Sunday School session. Others would be appropriate for presentation at an evening service of the church. For help on either of these points address The Board of Young Friends Activities, 101 South Eighth Street, Richmond, Indiana, or the Crusade with Christ Committee, 41 Mt. Vernon Street, Boston, Mass.

Write World Peace

Christian Endeavor Societies or other groups desiring to correspond with young people in foreign lands may enroll without charge in the International Christian Endeavor Correspondence Club. A list of Christian workers in other countries who have agreed to answer letters will be sent to any address.

Travel World Peace

In order to promote world friendship between young people of America and foreign lands, there are conducted each year a number of World Friendship Tours. Since these tours are planned primarily to promote international friendship, full information will be sent without charge on request addressed to the Travel Department, International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass.

Practise World Peace

Any group of young people which begins to study the question of world peace will soon discover that friendship with young people of other nations and races must, first of all, start in their own community. Young People's societies of foreign churches, students from foreign countries living in the community and who are lonesome, and other representatives of different

nations and places present a definite challenge which every group of young people earnestly trying to develop a spirit of world friendship must face in their own way.

YOUNG PEOPLE AT WORK FOR EVANGELISM

Begin with Devotional Life

A new emphasis on private devotional habits, with especial reference to a study of the life of Jesus, and by the use of helpful modern translations; renewed exploration of prayer, all this on the basis that we cannot share with others what we do not have ourselves. Special attention paid to this in the public meetings, and Comrades of the Quiet Hour enlisted.

Support the Local Church

Assume an active part in the church's evangelistic program. If public meetings are held, designate certain nights for young people, with the program designed for their needs. If visitational evangelism is used, offer the services of picked young people to assist in carrying out the plans.

Aid the pastor in calling on newcomers in the community, with the purpose of giving an invitation to the church and to the Christian life.

Organize for Evangelism

Beginning with a consecrated, earnest group, gradually increase the number of persons who will promise to do definite work in acquainting others with Christ.

Plan for a week of evangelistic meetings by and for young people under the leadership of the pastor, with a carefully prepared theme for each service.

Arrange for a series of "cottage prayer meetings" in homes where there are shut-ins, or where one or more indifferent persons are to be found. A group of earnest young people singing and praying in a home will have great influence.

Study Methods of Evangelism

Organize study classes in methods of personal work. Textbooks will be suggested by the national headquarters of the cooperating agencies, or by the Crusade with Christ Committee, Room 208, 41 Mt. Vernon Street, Boston, Mass.

Assist in organizing and conducting inquiry classes or catechetical groups, where the principles of the Christian life are discussed, and confession of Christ and membership in the church are encouraged.

Invite Friends and Strangers

Invite friends to attend the preaching services of the church, the prayer-meetings of the society, or the proper classes in the Sunday school, to acquaint them with the gospel message.

Distribute invitations to church services in the hotels of the city.

Work for Definite Results

List the young people of the community who are not Christians, and by attractive

letters, telephone calls, or spoken invitation, urge them to attend the various services of the church.

Establish groups of young people in prayer bands with definite persons to be prayed for.

Encourage the use of prayer-lists by individuals.

Provide frequent opportunities for decision in the young people's devotional meetings, presenting the topic material with this end in view.

Make a special point of helping the associate members to accept Christ.

Cooperate in Larger Service

Furnish speakers or singers for city missions or for other churches where workers are few.

Hold evangelistic services or do personal work in prisons, hospitals, and other institutions.

Conduct open-air evangelistic services.

Organize a gospel team to hold services in churches without pastors, schoolhouses in the open country, and other places needing help.

ELIZABETH MARSH.

BOSTON FRIENDS CENTER

The Sunday morning meetings are held at Andover Hall, Francis Avenue, Cambridge at 10:45. After meeting each Sunday is the Bible School, with classes for the children and a class for adults. The adult class has had presented to it a most helpful and inspiring course, arranged by Moses Bailey, Seal Thompson and Eleanor Wood Whitman, giving a bird's eye view of Old and New Testament conditions. They have given some fine talks themselves, and have been assisted by Eliza Kendrick, head of the Department of Biblical Literature at Wellesley College, and others from that department. The course as they planned it, has been completed, but there have been so many requests for more, that it is barely possible something further may be arranged later.

The Young Friends Discussion Group has had very interesting meetings on Sunday evenings at different homes. They have enjoyed talks on various countries—Mrs. William Henry Robson spoke on Africa, Dr. Clara Maria Liepmann from Hamburg, Germany, spoke on Prison Reforms and Mr. Ghamrawy spoke about Egypt. There was a meeting of the Round Table at Phillips Brooks House, Harvard Yard, Cambridge on March 11, when Brent Dow Allison, poet, pacifist and Friends relief worker, spoke on his recent travels in Russia.

The Friends Guild has its regular meeting on the 7th at the Center. They have sent several boxes of children's garments to the Indian Missions in Oklahoma, and recently they furnished one of the rooms in the new Wyandotte church in memory of Georgia B. Wood, who was such an active worker for the Indian Missions.

WHERE IT'S ALL IN THE YEAR'S WORK

What One Missionary Does on the Field Is Graphically Outlined by Dr. Bond

Each year the workers under the care of the Foreign Mission Board prepare an informal and rather intimate statement of their activities during the past year. Dr. A. A. Bond has so succinctly set forth some experiences through which he and others have passed on our African field that we gladly share them with THE AMERICAN FRIEND readers.

The past year has been marked by pressure of many and varied duties. One is impressed with the magnitude and urgency of the opportunities for service, but on the other hand the realization of this service poorly performed on account of the pressure of work takes away much of the joy and satisfaction of doing it.

My time has been divided in the performance of varied duties. The hospital work has deserved much more time than I could possibly devote to it. Trips into the Native Reserve to care for many desperately ill patients have made a heavy demand upon my time. Kaimosi Station and District work have taken much time. This work has afforded many opportunities for evangelistic work. One of the most interesting phases of missionary work, that of personal contact with the individual native, has to be largely given up by white missionaries.

The milling, forestry and agricultural department has come in for a share of time and attention. While some phases of this work are in abeyance, and while a European has been employed to give his time to this work, yet it has been necessary to give much time and energy to it.

It has fallen to my lot to keep a considerable part of the Mission accounts. This is a necessary but very uninspiring phase of the work. Particularly during the past year the demands upon Mission funds have been unusually great and the allowances have been received with more irregularity and infrequency than has been the case at any time during the last ten years.

Kaimosi Station being the central station where so many of the mission activities are located, involves its missionary residents in many unclassified and irregular duties, which it seems impossible to avoid but which take their toll of time and energy. As we have been the only family living on the station, this particular form of work has been very heavy.

Committee meetings held in the interest of the various Mission activities, have been attended and one trip was made to Nairobi to attend the Kenya Missionary Council.

The division of one's time to include so many and so different duties has constituted the principal obstacle to the work

during the past year, as I have seen it. It has been especially difficult to carry on any satisfactory medical work with the multitude of other duties to be done. It appears increasingly clear that reorganization of our work will force itself upon us, in which missionaries will be left to give time to the work for which they are trained.

Another serious difficulty during the past year has been the financial one. With a budget which was adopted on the lowest possible basis consistent with carrying on the work in any way at all commensurate with the needs, we find ourselves at the end of the year with six months allowance due us. From July 1 to January 1 we have had two monthly allowances.

A shortage of food has occurred during the year. This together with the circumcision practices has made this year unusually difficult in several respects.

Some of these hindrances have not been without at least some compensating advantages. The evidence of increased feeling for their responsibility for the evangelization of their own people has been marked among the native Christians. This feeling has, I think, been hastened by the greatly depleted staff of white missionaries. However, this increased zeal needs closer supervision than we are able to give it, as there is a great danger of undesirable propaganda being carried on by inexperienced natives. Individual native Christians who manage to maintain a proper balance are deepening in Christian experience and increasing in effective service. A number of younger boys have been led to discard heathenism and make a strong stand for Christ on account of the opposition of heathen elders in connection with the circumcision rites. Lack of funds has stimulated giving by the native church. This latter has, I think, about reached a reasonable limit. Native Christians now give much more liberally, proportionately, than do Christians at home, and we are ashamed at times to urge an increase.

FLORENCE MAE SMITH LIKES JAMAICA

"These 'getting acquainted' days have been happy and, I trust, profitable," writes Florence Mae Smith. "Everyone has been most kind in making me feel welcome and at home. My trip was very satisfactory; I had no difficulty whatever in getting about and making arrangements. Rough weather the second day confined many of the passengers to their staterooms, but I was one of the favored few to remain on deck. Happily, I discovered a fellow Quaker, Miss Sarah Gilbert of Philadelphia. She had heard of the 'Montclair Hoffman School,' as she knew it, and of course was interested to know of my destination. It was pleasant indeed to have that friendly contact.

"Mr. Hoffman met me at the pier, and Mrs. Hoover, Miss Stanley and Miss Kennedy were also in town to welcome me.

WESTTOWN SCHOOL

Founded 1799

A Quaker Boarding School
Maintained by Philadelphia
Yearly Meeting of Friends



MODERN educators are stressing the value of boarding school life, country environment, and co-education. These characteristics have been a part of Westtown since its founding. The life at the school is simple and wholesome, undisturbed by the distractions which beset the life of the day pupil; it tends to promote good habits of study and is an excellent preparation for the

greater freedom of college. The location of the school in the country on 625 acres of campus, farm, and woodland is probably unsurpassed by any other secondary school in the country. The system of co-education at Westtown tends to develop boys and girls in normal, wholesome ways.

For catalogue and information, address JAMES F. WALKER, *Principal*.

Miss White and Mrs. Swift had to leave by train before the boat docked; it was several hours late because of heavy seas.

"Jamaicans are privileged people to live so near the mountains as well as the sea. I love them both, and the Happy Grove location seems almost too ideal to be true. The country is beautiful, as every visitor agrees. Such a wealth of color is displayed in sea and sky and green growing things. The stretches of sky and glimpses of mountains, seen unexpectedly as one follows the always winding roads, are constantly amazing.

"Some of my time has been given to substitute teaching, as three of the teachers have been ill at different times. I don't find any very radical differences between this and the American system of education, although some things seems a bit strange. Both boys and girls are practising hard in preparation for the Annual Sports Day which is to be on the 29th this year. The students are an alert and attractive lot. The Christian Endeavor Society is very promising. I was much pleased to find participation so general. A splendid spirit seems to prevail throughout the School."

Florence Smith's address is Hector's River, Jamaica, B. W. I. She will be very happy to receive letters from Friends in the homeland. She is one of a group who look to and depend upon American Friends for the spiritual and material support without which they cannot do their work.

WORLD'S SUNDAY SCHOOL CONVENTION

Your special attention is called to some of the program features of the World's Convention which meets at Los Angeles, California, July 11-19, 1928. There will be four simultaneous sessions of a popular nature held on three mornings. These sessions will deal with age groups of the Sunday schools. On one afternoon there will be ten simultaneous area meetings on Africa China, India, Japan, Mexico, etc. These conferences will present a cross-section of Christian education throughout the world today.

There will be a series of denominational rallies. The Friends' rally will be held on Saturday afternoon, July 14 at the Los Angeles Meeting House.

Perhaps the most significant phase of the program will be seven seminar groups which will be limited to approximately one hundred persons each. These seminar groups are to study intensively the technique of modern religious education. Friends will probably be able to get but one person into each of these groups. Persons planning to attend the convention and desiring to get into one of these seminar groups should forward their names to me immediately. The seminars with their leaders are as follows:

1. Training the Leadership — Wade Crawford Barclay, D.D.

2. Building the Curriculum—Luther A. Weigle, Ph.D.

3. Organizing the Forces—Rev. W. D. Howell.

4. The Youth Movement—Percy R. Hayward, D.D.

5. Daily Vacation Bible Schools — Russell Colgate.

6. Week Day Religious Education—Thomas S. Evans.

7. Special Problems: Such as Racial and Religious Attitudes, Temperance and Problems of the Home—B. S. Winchester.

Los Angeles is making every possible arrangement to make the convention a success. The general convention sessions will be held in the Civic Auditorium which has a seating capacity of seven thousand. The program is moving along in a very splendid fashion and some of the outstanding speakers of the world will be heard. Arrangements of an unusual character have been made for the finest exhibit of religious educational material ever had in a World's Convention. This will be in Exhibit Hall.

It is now time for those expecting to go to the convention to make application for credentials. The registration fee is \$5.00. It is also time for reservations to be made on the special Pullman out of Chicago and points west. Friends who are planning to go should get in touch with me at once as to plans for the trip.

E. H. STRANAHAN.

Oskaloosa, Iowa.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE POWER TO BECOME SONS OF GOD

Editor THE AMERICAN FRIEND:

The life and light of every man that cometh into the world is that true light so often referred to in the Society of Friends and so ably sponsored by its founder, George Fox, the true light that leads into all truth in the culmination of the work of the Holy Spirit in the regeneration of man. "To as many as received him gave he power to become sons of God, which were born not of the will of man but of God." The new creatures in Christ Jesus that we now are, it is not strange that we should no longer think and act in the natural manner of man, such as hate, revenge and war, but in the natural trend of the spiritual man which gives us that brotherly love spirit toward all men.

In the parable of the Prodigal Son, if the elder son when he came to the age of understanding had taken heed to this true light and followed its lead as his younger brother did and thus had come into the sheepfold, he would have as joyously entered into the festivities of his father's household and have been just as much pleased as the others because of the return of the lost one, whose inheritance had not been lost, but who had squandered his spirituality which he is now in a fair way to regain. But the fact that he was angry and jealous plainly shows that he was yet a child of this world and could only reason after the trend of the natural man which is enmity toward God. "The mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be: and they that are in the flesh cannot please God."

ELLWOOD F. WORRALL.

Excelsior, Minn.

LESSONS FROM A TURTLE

Editor THE AMERICAN FRIEND:

I see him crawling about on the lawn. From one obstacle he turns in another direction until he meets a similar obstruction. If he ever finds a way out it will be by chance, for he seems mainly concerned to avoid difficulties. He will not even tackle them. There is not the slightest suggestion of adventure in his actions.

At the slightest noise there is a corresponding contraction of the appendages hanging from his body, the nearer the disturbance, the greater his precaution. Occasionally he deems it necessary to conceal himself entirely until the intrusion is past. He is making progress, to an extent, in his own awkward way, but he seems to prize his shell more highly than his legs.

His strongest emotion is fear; his greatest virtue, prudence; his highest ambition, security.

He has at last found a way out. He is drawing across the street. If a heavy truck comes by he will contract himself into his shell. It will not be enough. Just then he will need eyes, legs and sense more than shell.

I wonder how much the average man may be likened to him. After all, is adventure attended by more certain evil than prudence of this type? I believe not. Whether it be in thinking or in living, the great "paradox" of Scripture says "No." Occasionally I see a "crushed" life for which I blame prudence more than adventure. I wonder.

A FRIEND FROM KANSAS.

A SPIRITUAL TONIC

"Let us not be weary in well doing, for in due season we shall reap if we do not faint."

Let us not get tired of doing right. Our children need us every day, not only to set the proper example for them, but to explain life in the right way. If the spirit of Christ has taken possession of us, he will give our mortal bodies life. We are under obligations to live under the control of the Spirit, which shows us the principles of a clean life, self-control and high ideals. The hope in every human being, that we shall see good for having done good, should keep us from giving up. So whenever we have an opportunity to do good, let us do so, even to those who do not believe as we do.

The text that begins this article is very much of a spiritual tonic to me and as such, I pass it on to help and encourage others. Live by the Spirit. A new creation we are, made so by the dwelling of the spirit of Jesus Christ in us. Thus we get self-control over the physical cravings, envy, jealousy, anger, selfishness, etc.

A wise doctor gives this prescription: Salt of determination, ginger of enthusiasm, sugar of tact, mixed thoroughly with hard work. Dose, every six hours until the patient gets on the job. May we live so carefully that we command the respect of your children. Many parents exact obedience in such a manner that they forever turn the children against them. Our job is to get our children to obey and still love us. Too many young people have but little respect for their parents. This is always a sad condition, for by the time these children have reached the age of thirty-five or forty years they come to know their parents were good people if they had only

understood one another. I have never found a home yet where self-control, honesty, truthfulness and a square deal for all concerned was practiced daily, but that the young people growing up in that environment loved the home, parents and one another.

It is an actual fact, where there is fussing, quarreling, dishonesty and discontent, the members of that family never love one another. Our tongues were given us with which to say nice pleasant things to each other. If the situation is tense or you do not have the necessary self-control, keep still. There is a great deal of Holy Ghost religion in just keeping still some times. Our tempers are to give us energy and ambition. Our will power is God given, but by the power of his might we are to control ourselves.

On account of death in her family, a six year old girl went to live in a Christian home where her ugly moods were dealt with in prayer and patience. After about three years, she seemed to have forgotten all her pouting spells and when asked about it very quickly replied, "I do not see any one else acting that way." So be whatever you want your child to be. It's just as easy to raise good children as bad ones and a great deal more satisfactory. To cast the gift of a lovely thought into the heart of your child, is giving as the angels give.

ODESSA P. RAYLE.

Spiceland, Indiana.

THE GOLD IN GOLDSBORO

The Missionary Society of Friends Church of Goldsboro, North Carolina, have just closed a very interesting contest. The members of the society were divided six months ago into two teams, with the understanding that the losing team should entertain the winners. The object of the contest was to raise funds for the indebtedness of the new church building. Every extra dollar and each new member brought into the society by members of the teams counted twenty-five points for their team. All members worked valiantly, and as a result about eight hundred dollars was turned over to the treasurer of the building committee.

At the conclusion of the contest the "Silver Larks" with their leader, Mrs. Rosa Glisson, entertained the "Golden Eagles" and their leader, Mrs. Frank Andrews, at a delightful barbecue dinner. The basement of the church was attractively decorated and arranged for a dinner room. Yellow and white flowers were used, symbolizing the gold and silver teams. Toasts were given by the captains, with responses from members of each team. The contest and the entertainment were thoroughly enjoyed by the members of the society, and we hope to have a successful year's work throughout 1928.

ESTHER DAWSON, Cor. Sec'y.

QUAKERDOM • AT • LARGE

The Boulder School of Missions will be in session this year, June 19-27. It is always a wonderful inspiration to Christian workers as well as an enjoyable vacation time spent in the Rocky Mountains at small expense. Interested Friends desiring further information may write Mrs. R. W. Maris, 4128 Grove Street, Denver, Colorado.

Fred L. Ryon, writing to *The Canadian Friend* of life at the Penney Farms in Florida says that Saturday afternoon is "Quaker period" when workmen have a half-holiday and "we ministers have time for inward communion." He mentions a visit from Edna Haviland of the Palestine Mission and her mother, Cynthia Haviland who have been spending the winter at Orlando, Florida.

The little group of French and American Friends who live in Nice, France, started a meeting for worship there last January. Although they number only four, there are several other people who are much interested, and this winter three American Friends, who spent the winter in Nice, joined with them. The meeting is held the second and fourth Sundays each month, in the afternoon, at the homes of the members.

Pacific College will be represented at the State Peace Contest to be held at Albany, Oregon, on April 13, as reported in the *Pacific Crescent*. Four very interesting orations were presented in the local Peace Contest held in the college chapel which showed thought in preparation and a keen interest in the subject. "America a Student," was given by Wendell Hutchens; "The Fading Glory," by Lynn Hampton; "Peace and War," by Oscar Eskelson; and "Stone Mountain," by Charles Beals. The last was given first place, and the second, second place. The winner, Charles Beals, will go to Albany for the State Contest.

The Irish members of the Friends Service Council recently held their first Conference in Dublin, Ireland. Other Friends joined with them, both younger and older, and at the first meeting over eighty were present with Charles E. Jacobs presiding. M. Catherine Albright and Carl Heath were two of the five present from England. A comprehensive survey of Friends World Service was given by the former showing how it touched all classes, the intellectuals of European cities and primitive peoples as the ex-slaves of Pemba or the Sakalava in Madagascar. Carl Heath showed how the service sought to give effect to two passions that filled the life of Jesus: His passion for human souls

and his passion for the Kingdom of His Father. They would carry the radiance of God in all their service and everywhere bring men to the way of Christ.

A cablegram received at the Foreign Board office April 5, conveyed the sad news of the death of Ermina Jones Totah. For some time she had been in poor health and recently went to Italy for a few weeks of rest. Upon her return to Ram Allah, arrangements were made for her to spend a further vacation in Jaffa. Her husband, Khalil Totah, was appointed in 1927 to the Principalship of the Friends Boys School at Ram Allah. Ermina Totah taught in the school and her service was of a very high order. For some years she lived in Jerusalem while Khalil Totah was Principal of the Government school for Mohammedan boys. During this period and later when she resided at Ram Allah, Ermina Totah manifested a deep love for the people of Palestine and shared her life fully and freely with them. She leaves a mother and two sisters in America.

Yearly Meeting of Friends in China opens January 8 at Chengtu. The reading and discussion of monthly meeting reports was followed by a talk in the evening by Dr. Clifford M. Stubbs on Christ and International Problems. One day was spent as a retreat when part of the time Friends were together and part divided into groups for discussion and prayer. In the evening K. P. Yang spoke simply and powerfully on prayer. The Consul had sent out rules and regulations about the return of missionaries. The return of about fifty men was approved and a few women were permitted to reside at Chungking if they have definite work and promise to obey instructions regarding residence and departure, and to travel above Ichang only by British steamers unless the Consul approves otherwise. One married woman of each mission may accompany her husband to Chengtu. So things are beginning to move.

At the opening session of Philadelphia Yearly Meeting for Ministers and Elders, March 24, about 175 Friends were present. Among those in attendance from other Yearly Meetings were A. Neave Brayshaw and Frederick B. Sainty of London Yearly Meeting, Thomas J. Battey of New England, George G. Williams of California, Henry B. Leeds of Barnesville, Ohio, and Howard H. and Anna Cox Brinton of Earlham College, Richmond, Indiana. Alfred Lowry from Friends Center in Paris was also present. A. Neave Brayshaw had just returned from an extended religious visit to Friends as far west as Kansas and

Iowa. Frederick Sainty during the past year had visited extensively among Friends in the United States and Canada and obtained a wide, accurate and sympathetic knowledge of conditions which prevail today. The meeting was very outspoken in appreciation of the services rendered by these two Friends and appropriate minutes were approved.

Gurney and Elizabeth J. S. Binford of Japan have engaged passage for this country sailing June 21 for their year of furlough. Edith F. Sharpless is expected about the same time. In his letter to *The Canadian Friend* for April, Gurney Binford mentions the first election with universal manhood suffrage in Japan held March 20, when about eighty per cent of those eligible voted. It is the greatest political event for years and is creating a great effect in the minds of the people. Eight delegates, five of them Japanese, had started to Jerusalem to attend the Christian Council. The choosing of these delegates and collecting a consensus of Japanese Christian thought had been the most serious thing in Christian circles for months, and the findings of the Jerusalem conference will be watched in Japan with much interest. Japanese Friends have been much interested also in the fact that the chosen bride for Prince Chichibu has been a student in a Friends School in Washington, D. C. The Japanese Yearly Meeting of Friends was held the first week of April in Tsuchiura.

Howard W. Cope, pastor of Friends Meeting at Marshalltown, Iowa, was recently elected a member, with two others, of the school board which is composed of seven members and has supervision of a Junior College, a High School and two Junior High Schools, and eight grade schools, employing about 125 teachers and serving about 3350 pupils. Appeal was made to the voters that there had been a lack of opposition in recent school elections and as a result the voters took little or no interest in the outcome. A "patrons" ticket was organized which provided the opposition to the regular "administration" ticket and the result manifested the desired interest in that more than 1500 ballots were cast, the "patrons" winning by a vote of approximately 2 to 1 over the "regulars." Howard W. Cope claims that he was "absolutely drafted" for this service, and since it came unsought he will attempt to render the best service possible. An energetic pastor who is president of the American Friends Board of Foreign Missions ought to make a successful director on his local school board and the choice of the electorate is to be commended.

NEWS · OF · OUR · MEETINGS

Fred E. Smith, Field Secretary of the Five Years Meeting, gave a very able address at Lindsay, California, as reported by William P. Smith. "He is no 'calamity howler' but certainly inspires hope in the future of the Friends Church and faith in the wisdom of its leaders forty years ago in taking steps to organize Yearly Meetings with their different disciplines and rules of government into one united organization with a uniform discipline thus declaring: 'In essentials, unity; in non-essentials, liberty; in all things, charity.'"

Ferrisburg Monthly Meeting at Monkton, Ridge, Vermont, March 28, approved a minute from the Pastoral Committee recommending that James Wild continue to serve as pastor another year. Monkton is a federated appointment with three churches holding regular services in the town served by the same pastor. The Methodist District Superintendent wrote James Wild: "Pleased to know that you have the people of Monkton on your heart and are doing all you can to minister to their spiritual needs. Shall be glad to have you at the head of our Methodist work there for another year." James Wild has consented to continue his good work.

The Missionary Meeting of Friends at Greenfield, Indiana, for March was held at the home of the President, Lucy Hill Binford. The book, "Adventure of the Church" was presented by Lyla Franklin and an interesting discussion followed. Paper eggs were given out for the Easter offering and a Kitchen Shower was given for Mildred White's Home Economics work in Palestine. The choir of Greenfield Friends with the Presbyterian choir are preparing a cantata, "Eastertide." The pastor, Charles N. Franklin conducted special evangelistic meetings during February and March at Williamsburg, Indiana, and at West Milton, Ohio. The church supper at the March monthly meeting was made a gala occasion being the birthday anniversary of two members, Harvey Gordon and Frank Loudonback, and the eighteenth wedding anniversary of the pastor and his wife. Three anniversary cakes besides flowers and potted plants graced the table loaded to capacity with good things to eat. Lucy Hill Binford called attention to the significance of the occasion and Mrs. Earl Barrett presented the pastor and his wife a basket of beautiful roses with an expression in rhyme of appreciation on the part of the church for their presence and services. Nathan Binford spoke in behalf of the church, greetings to the other honored members. Following the supper and social hour, Edgar T. Hole, Field Secretary of the Five Years Meeting, gave a

helpful message out of the experiences of his life as related to the work of the Kingdom on both the home and foreign field.

Van Wert Meeting, Indiana Yearly Meeting, began a revival on January 8 with their pastor, O. H. Trader assisted by R. O. Wine of Chicago an evangelist of note. The truth was faithfully presented, and from the first until the last service a deep interest was manifested. Other churches of the city and surrounding country united in the work. The second week of the meeting was church night for the different churches, each night some church would come in a body and furnish special music for the evening. The church was filled almost every night. There were over sixty came forward for pardon or a deeper consecration. One interesting feature of the meeting was the number of men saved during the revival. Twenty-nine united with the church, of which a number were heads of families. The meeting closed on February 5, with three at the altar.

On February 19, Evangelist Wine, O. H. Trader and the gospel workers from Van Wert and Antioch began a revival at Rockford, Ohio, continuing for four weeks. Twenty-seven came forward for prayer and were definitely blessed, seven of whom united with the church. As a result of the wonderful outpouring of the Holy Spirit in Van Wert Quarterly Meeting this year, it is believed the days of revivals are not over. God is still on the throne. He is the same yesterday, today, and forever.

Jonesboro Monthly Meeting of Friends, Jonesboro, Indiana, through the adult classes of the Sabbath School, have decided to purchase two Friendship School Bags, the contents for each to be furnished by the primary classes. The Little Friends Mission Band will buy and fill one bag,

making three from Jonesboro Meeting. The Sabbath School is a busy place, with a good orchestra conducted by Willard Peacock, and classes for all ages under a spiritual superintendent and teachers. The average attendance is 144. The Monthly Meeting is proud, indeed, to report they have gone over the top with the United Budget for the year. The Foreign Mission Committee, with Meribah James, chairman, is very active. They have found the issuing of mite boxes in the Sabbath School to be successful. There are three active missionary study groups; the Women's Missionary Society, the Loyal Crusaders, and the Little Friends Mission Band. The prayer meetings, led by various members of the church, are spiritually alive and well attended, prayers and testimonies being freely given. Friends are enjoying spiritual sermons from the pastor, Claude James, who with his wife, Meribah James, is active in the social life of the church, and very attentive to the sick. When he is unable to be in the meetings for worship, two resident ministers are available to help: Charles Pitt, whose sermons are evangelistic; and Charles Axton, who is not only a preacher but a student and teacher of the Bible as well, and who is fearless in his sermons to the church.

SERVICE COMMITTEE NEWS ITEMS

Edith W. Hall and Sophia H. Dulles, in charge of the Service Committee Relief Work at Barnesboro Pa., have extended the child-feeding to four additional schools. Approximately 900 children are being fed every day. Two of the schools are on Broad Top Mountain, where the American Friends Service Committee superintended child-feeding in the strike of 1922. A number of bales of clothing have been sent direct to some small needy communities

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LOW PREMIUMS

LOW NET COST

outside the Barnesboro district. Recently a reporter for the Philadelphia *Record* spent several days in Barnesboro. Four articles by him, describing the situation as he found it, appeared in four successive issues of the *Record*. Several students from Bryn Mawr Graduate School went to Barnesboro for a week-end to investigate prevailing conditions there. Anna Louise Strong, Anna Graves and Londa Fletcher, three women who have been in touch with the work of the Service Committee in different countries, are planning to visit Barnesboro and the Cambria County coal fields in the near future. Dr. Mary B. M. Tatum left for Barnesboro on the 29th of March to stay for two or three weeks to help with the work.

Friends in Tokyo tell us that Yasushi Hasegawa, one of the Japanese students who was the guest of the American Friends Service Committee last year and who did such valuable work as an interpreter of Japanese thought and customs and economic progress, is doing much for goodwill between the United States and Japan. The Japanese are very eager to hear him tell of his visit with us. His school has generously arranged for him to have one day a week for speaking engagements, and he has filled many throughout Japan. Mr. Hasegawa regularly attends the Friends Fellowship group.

Esther Morton Smith, who has spent the past winter in Geneva, as our representative in the Center there, is sailing for America on April 14 from Bologne on the "Minnesota." She is going to round out her activities in Geneva with a short trip to Vienna and Prague.

Encouraging reports from Friends in different sections relative to the 1929 Friends Conference continue to come to the Service Committee office. From West Branch, Iowa, we learn that members of that Yearly Meeting have had several informal discussions in Quarterly Meetings as to the part they should take in the Conference.

We have been advised that four of the Home Service workers for this year are returning to their same positions next year. Wilma Wilcox, of Boulder, Colorado, will again teach in the Hindman Settlement School in Kentucky; Emmet Frazer, of Mt. Pleasant, Iowa, will return for another term as bookkeeper and for some special work with the Negro youth at the Virginia Union University, Richmond, Va.; and Clay Treadway, of Wichita, Kansas, will spend another year as teacher at Hampton Institute, Va. Wyonia Faulkner, of Rose Hill, Iowa, has been teaching at the Tunessassa Indian School this year, and after a second summer at the Hull House Camp, near Chicago, will return to Tunessassa for another year of service.

Among the New Books

Lausanne: The Will to Understand	\$1.50
EDMUND DAVISON SOPER	
A brilliant interpretation of the significance of the Lausanne Conference to America.	
The Gateways of the Stars	1.50
GEORGE H. MORRISON	
A new series of addresses in the unusually attractive style of this great preacher.	
Drums in the Darkness	1.75
JOHN T. TUCKER	
The history and progress of missionary effort in Africa, by one who has been actively engaged in the work for fifteen years.	
The Golden Stool	1.50
EDWIN W. SMITH	
Another new book on Africa, pointing intelligently toward the steps which must be taken if the missionary and commercial activity of the whites is not to be futile and disastrous.	
Speculating in Futures	1.00
LUTHER E. LOVEJOY	
A renewed effort to produce a vital doctrine of stewardship embracing all of life. This book will be useful for study groups and as a source for illustrations for sermons and addresses.	
The Goddess of Mercy	2.00
JAMES LIVINGSTONE STEWART	
A new novel of China, richly informative, vivid and colorful.	

FRIENDS BOOK AND SUPPLY HOUSE

101 South 8th St.,
RICHMOND, INDIANA

Last year a large shipment of clothing, consigned to Daniel Oliver in Syria, was totally destroyed by fire in the Customs House, Beirut. Friends will be interested to know that the Service Committee has just received practically the total amount of insurance, \$6250, carried on this consignment. This sum has been allocated to Daniel Oliver's committee, The Friend Relief Work and Orphanages.

The great husbandman is not always threshing. Trial is only for a season. The showers soon pass. Weeping may tarry only for the few hours of the night; it must be gone at daybreak.

INTERNATIONAL SUNDAY SCHOOL LESSON

Jesus and the Home—Mark 10:1-16

Golden Text—Honor thy father and mother (which is the first commandment with promise). Eph. 6:2.

Daily Readings

M.—Jesus and the Home. Mark 10:1-16.
T.—The First Marriage. Genesis 2:18-25.
W.—Isaac and Rebekah. Genesis 24:61-67.
Th.—The Excellent Woman. Prov. 31:10-20.
F.—Religious Instruction. Deut. 6:4-9.
S.—The Psalm of the Home. Ps. 128:1-6.
S.—Duties in the Home. Eph. 6:1-9.

Jesus is here found on his last journey to Jerusalem, east of Jordan, in the province of Perea. Verse 1 indicates the public attention which he is again receiving. The Pharisees approach him with a question about the rightness of divorce. Matthew adds that

they did it to "tempt" him, or try him. This is a timely subject for study. Divorce is increasing at an alarming rate in the United States. In 1925, the census department found one divorce to every 7.25 marriages. In 1926, its estimate is one to every 6.22. Compare this with Japan, 1 to 8; Switzerland, 1 to 16; France, 1 to 21; Denmark, 1 to 22; Germany, 1 to 24; Sweden, 1 to 34; Great Britain, 1 to 96; Canada, 1 to 161.

Is it lawful? There is little uniformity in the laws of our states about divorce. Nevada is notoriously lax. In 1925, there were in that state nearly as many divorces as marriages. South Carolina is notably strict, allowing no divorces. It is said that our various states allow no less than "fifty-two separate causes for dissolution of the marriage bond, not counting those for annulment." The question really was, *Is it right for a man to put away his wife?*

For your hardness of heart. Jesus again insists on getting back to principles rather than statutes. He identified the law with the great principle of love (Matt. 7:12; 22:37-40). The individual statutes were of value in so far as they gave expression to this central principle. In most cases God's standard for the Christian is higher than the legal standard. It goes the second mile.

Male and female made he them. The home and the conjugal relationship are not founded primarily upon legal enactment or moral code. We are just made that way. Prof. H. S. Jennings of Johns Hopkins writing in the December *Survey Graphic* says, "The monogamous family, with life-long union of the mates, appears as the final term in a long evolutionary series." He points out that the permanent monogamous marriage is not peculiarly a human institution. The hawks, eagles, and other birds of prey, as also the higher anthropoids, keep their mates for life. Considering any system of temporary families, he wisely points out that it ignores the long period of dependence of the children on parents, and that the separation or change of mates gives serious wrenches to the frame-work of society, injures the children, distracts and distresses the parents. "Such a system, therefore, cannot be held to meet adequately the difficult problems of the relation of parent and offspring; cannot be considered an efficient system for smooth social working, for peace and prosperity."

Two great Jewish teachers who lived but a little while before Jesus opposed each other on this question. Shammai permitted divorce only on the grounds of adultery, and Hillel held that a man might divorce his wife on such trivial ground as burning his dinner. Jesus took practically the stricter view. He would add to the fundamental fact of physical nature the fundamental fact of love as the way of life in spiritual relations. Love will if needful be patient and long-suffering, not easily provoked, seeking not its own. (I Cor. 13). Wm. Penn once wrote, "Never marry but for love; but see that thou lovest what is lovely."

Suffer the little children to come unto me. Loyalty of parents to each other and to the home is necessary not only for their own happiness, but even more for the happiness and welfare of the child. "Home is heaven for beginners," someone has said. It must be kept a sacred place. The word

"children" is broad enough to include those up to 12 years or perhaps even older. "Of such is the kingdom" means to such it belongs.

We often make the mistake of failing to bring the children to Jesus. We say they are not old enough. Of course a boy cannot be an adult Christian, but he can be a boy Christian, and he ought to be. This implies of course that Christian experience and faith must be alive and growing. One cause of indifference and unbelief today is that grown men and women are trying to live by the faith and experience of childhood. We do not keep our children away from school because they do not know enough. We send them that they may know more. We ought early to bring them to Christ that they may learn of him.

Parents cannot escape their responsibility for the spiritual development of their child. "A boy's best chance of growth is in associating with people already grown." Adults set the pace. George Coe admonishes the "old blocks" not to judge too harshly the "young chips." Careful records kept in the Sunday School of the First M. E. Church of Topeka, Kansas, for some 15 years reveal over 800 withdrawals of children and young people for other than good reasons. But "in only three cases out of this better than 800, were either father or mother of the pupil in the Sunday School." If father or mother stayed in the school, son and daughter stayed at least through the range of teen age years.

"The greatest business of any generation of people is the education of its children." (Prof. George Betts).

L. W. REYNOLDS.

Lynnville, Iowa.

DEATHS

BURGE—At Lebanon, Ohio, March 3, 1928, Emily Burge, daughter of Samuel and Priscilla Wilson Trueblood, in her 82nd year. Born near Salem, Indiana, a birthright member of Blue River Friends Church, she was married to Sheridan Burge in May, 1899, who departed this life in 1912. She is survived by one brother and three sisters.

BURNS—At Ringwood, Oklahoma, March 29, 1928, Earl Dean, son of Letson J. and Goldie Burns, aged nearly two years. Funeral service was conducted by Carl D. Byrd of Alva in the Friends Church at Ringwood and interment was in the cemetery nearby.



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is one chapter on a phase of the subject by each of the following: Presidents Lowell of Harvard, Aydelotte of Swarthmore, Little of Michigan, Mason of Chicago, Wilkins of Oberlin, Evans of Ripon, Cowling of Carleton, Macmillan of Wells, and Vice-Rector Pace of The Catholic University; Deans Effinger of Michigan, Hawkes of Columbia, Walters of Swarthmore, Smyser of Ohio Wesleyan and Holt of West Point; Doctors Furst of The Carnegie Foundation, Ryan of the National Catholic Welfare Conference, Jones of Columbia, Reeves of Kentucky, Robinson of The Metropolitan Museum of Art, Tatlock of Harvard, Brooks of Swarthmore, and Messrs. Miller of Pennsylvania, Surette of Harvard, Arnett and Kelly of New York, and Wise of Philadelphia.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Sumnerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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